Zions Herald

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July 6, 1949

FROM COVER TO COVER

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READERS WRITE

An Open Letter

The Honorable Elmer Thomas
Sub-Committee on Military Appropriations
Senate Office Building
Washington 25, D.C.

My dear Senator Thomas:

In view of the strong actions adopted by our last General Conference and of the Commission on World Peace of The Methodist Church, I am writing to support the proposal made by Senator Ralph E. Flanders for the reduction in military appropriations of something in excess of $3,000,000,000. I shall not repeat the three points at which he recommended these reductions, since you are familiar with them. Frankly, I think there should be a reduction at a fourth point — namely, through the repeal of the present unused and suspended draft law. It has been proven unnecessary, since even on the present strength of the armed forces, a sufficient number of men have volunteered month-by-month to fill the quota.

Never before, in the history of our country, has the nation more forcefully expressed itself, with regard to the need for a shift in our foreign policy from the dominant military hangover from the second world war, to a predominant civilian policy. Whatever our words, the foregoing can not take place under the present expenditures of $16,000,000,000 for unnecessary, and in some respects obsolete, forms of defense. Congress could well afford to act decisively at this stage on this reduction proposed by Senator Flanders.

There is, at present, no real threat of war and we all know it. This is a good time for the United States to follow a clear-cut policy of reduction at the point of unnecessary and obsolete arms and to take the lead in the United Nations in effecting an international control and reduction of armaments in all nations. A genuine economic revival and economic recovery will do more to safeguard America and to prevent the infiltration of Communism, than anything else in the immediate future. Thanking you for your consideration and with kind regards, I am,

CHARLES F. BOSS, JR.,
Executive Secretary, Commission on World Peace of The Methodist Church.

Editor Thanked

I am glad you published "The Banned Sermon" and I see no reason why it should not have gone on the air. It is a splendid example of how dogmatic the modern mind can be when dominated by the little scientific outlook which is so prevalent today. I think the preacher might have been much more modest and veracious than he appears to be. Why did he not say: "I am going to give you a poor man's 'very poor opinion' about the resurrection of Jesus."

Then he might have said: "Because I do not know so very much in the field of philosophy, and because I am not at home with 'The Spiritual Interpretation of the Universe' what I give you this morning will come in accord with 'Advancing Science,' at least my opinion of the way natural science limits our knowledge of the 'Things of the Spirit.'

"Then since I am limited in my knowledge of theology, we will forget all about the subject of revelation and the supernatural God. We know so little about Him except by inference. We haven't much use for anything today except what can be measured and handled by the senses. And now since I do not know much in the field of comparative religions, we shall lump all religions together as of equal importance and significance, and the fields of historical criticism of the Scriptures, perhaps, discredits much of the records.

"Then, because minds like Socrates and Plato, St. Paul, St. Luke, and St. John were so inferior to the modern mind, 'not having scientific historical activity' we will pass them all up and I will give you what little bit the modern mind can accept. This will all have to fit into our scientific reference which is wholly materialistic and mechanistic.

"Of course what we have left is a very flimsy thing, but it is all we have and there isn't any more. It might seem that som thing of 'tremendous significance happen about two thousand years ago' but since I d not have much appreciation in the field church history, anyway, we will pass all th up. I tell you all those poor fellows bac there were deluded creatures; they really pe petrated a falsehood. We have only a fe stray ideas of a wayside preacher. Of cours his ideas are all right. We might have better world if we would take up with least some of them."

(Rev.) B. F. CRAWFORD,
North Lewisburg, Ohi

Editor Spanked

After looking over my ZIONS HERALD f April 27th and seeing the article by th "Rev." Kenneth C. Patton (it would be be ter for him to leave off the title) and the reading your editorial concerning it, I fe that if I had not just sent in a renewal my subscription, the time had come for m to cease subscribing.

I have been much disappointed in the pa er within the last few years, since it has bee under new leadership. To me, the edit does not seem to be one who exalts Chri continuously, but rather one who has pr Communist tendencies.

I heartily agree with the Lawrence rad station in refusing to broadcast "Brothe Patton's ideas and would not hesitate to te them so.

I can assure you that unless ZIONS HERA rises to a higher standard, no subscription r newal will be forthcoming from me for a other year. I am not condemning Zio HERALD for the worth-while reading that in it, but for that which is unfit for public tion in a religious paper.

MRS. T. C. RADOSLAVOFF,
Danvers, Ma

Popular Misconceptions

ST. PAUL, Minn. (RNS) — There are fo "popular misconceptions" in the current co troversy raging about Communism, delega to the annual Minnesota Methodist Conf ence were told here.

Dr. Walter G. Muelder, dean of the B ton University School of Theology, Bost Mass., listed the four as follows:

"1. The view that the real struggle tween Russia and the United States is tween dictatorship and democracy.

"2. The view that militant atheism only be overcome by a holy war directed the Roman Catholic Church.

"3. The view that he who opposes Co munism is therefore on the side of real fr dom and democracy.

"4. The view that men cannot plan freedom."

Christianity stands above both capitali and Communism and has much to critic in both systems, Dean Muelder said

Hopkins Confessedly Speaks For The Arabs

KARL BAEHR

Does He Also Speak For The Methodist Church?

"The situation in Palestine continues serious," declares e Rev. Garland Evans Hopkins, associate secretary of e Board of Missions and Church Extension of The Methlist Church, who recently returned from a trip to the ear East. Mr. Hopkins, long an advocate of the Arab use, proceeds in his report to blame Israel for the seriousess of the situation. At least three accusations must be ealt with.

First, the question as to which party in the Palestine onflict desires peace needs thorough analysis. It is not ufficient to assert, as Hopkins does, that "there is every ndication that the Arabs are willing to go more than halfvay in finding a *modus vivendi* with the Jews."

He Refutes His Evidence

What evidence does he have to support such a contenon? In fact, he refutes it in his next paragraph where he oldly asserts: "Arab liberals and intelligentsia are organizng to take over the leadership which has often been left incapable and venal rulers. The end in view is to rengthen the Arab Nations to the place that they will be ble to expel the Jews from Palestine."

This statement fits in perfectly with the information was able to glean in Israel concerning the "peaceful inent" of the Arab states. I heard the Arab Ramallah Radio ontinually broadcast threatening and hostile statements. On May 17th, Abdullah el Tel, military governor of the Old City of Jerusalem, declared, "The time for revenge vill come." On May 27th, as I sat in the living room of a ouple in the Orthodox Kibbutz, Yavne, I heard this nreat, "There will be no freedom from fear in Israel. Forty-five million Arabs will see to that." Radio spokesnen are careful to explain to their Arab listeners that the ecent armistice agreements signed with Israel do not conitute a peace, but are instead giving the Arabs time to repare for renewed hostilities.

On the other hand, the Israeli Government has offered ne "Gaza Plan" as a peace settlement and as a solution the refugee problem in that area. It has offered to eunite families separated by the war, but in conjunction vith an over-all pace settlement so that the sucurity probem will not be involved. The Arabs have made no conrete proposals at Lausanne that would indicate their villingness to effect a peace. Apparently they hope to gain rom Israel by protracted negotiation — or actual warfare - what they were unable so far to take.

The second statement by Mr. Hopkins — virtually a bel — is that "nearly every article of the Charter of Human Rights is being violated in the present situation of the Arabs in Palestine, both refugees and those living under Israeli control."

Is Hopkins unaware of the fact that the Arabs voted his winter in the Israeli general elections, and that three Arabs were elected to the Knesset? That even Arab woman, both Moslem and Christian, voted for the first time in history? That the Israeli draft constitution grants complete civil, religious, political and cultural rights to all Israeli citizens, both Jews and Arabs?

Has Hopkins compared these facts with the way in which Jews are treated in Iraq, Syria, Egypt and the other Arab nations? How many Jews can vote? How many sit in their government assemblies? These questions answer themselves. Does Hopkins make his charge, then, in good faith — as a Christian who desires to be just and charitable and honest?

While in Israel, I made a determined effort to visit Arab and Druse groups, and found them to be, on the whole, well pleased with their treatment in Israel. The usual complaints were: (a) lack of employment opportunities to date, and (b) the lack of free mobility. Israeli officials pointed out that the latter condition, lack of free mobility, was as much for their own protection as for national security: the pressure on housing is so great that, unless Arab areas are "restricted zones," apartment hunters would come in and squat in whatever rooms or buildings were available. The security problem is also of significance because, technically speaking, a war is still in progress. Although the unemployment problem is serious, more work opportunities are constantly being supplied.

No Conqueror-Subject Attitude

In Jaffa, I met with the military governor, Moshe Ophir, and Nikola Saba, Arab spokesman for the Arabs of Jaffa. I asked questions concerning the situation in Jaffa and listened to these two men discuss the various problems. The impressive fact was not so much the problems considered, because they were ones which would normally follow a war, but the spirit in which these problems were discussed. The two men were on a complete rapport basis. There was no "conqueror-subject" attitude. After our meeting was over, Mr. Saba told me, "We accept each other as brothers." That statement has added significance when it becomes known that Mr. Saba was a former British district officer in the area, and that he actively supported the war against Israel.

On Mt. Carmel, our party visited the Druse village, Isfiya. The Mukhtar, Nagiv Mansur, told us that the British had been in Palestine thirty years, but only a few of his people ever learned English. Many in the settlement already speak Hebrew. The British refused to help them get a water supply; the Jewish authorities are already drafting plans to pump water to the village. A school is open and six Jewish teachers are busy. He concluded by urging us to "Tell President Truman to continue to support Israel."

The Arab citizens of Israel get the same rations as Jews. They are being given public works jobs to help relieve the unemployment situation. Schools are being opened; Arab co-operatives have been developed through the activities

(Continued on page 12)

Will They Gather "Grapes Of Wrath?"

A Story of America's Migrants

In the 1930's, John Steinbeck's "Grapes of Wrath" made a nation indignantly aware of the poverty and travail of its migrant agricultural workers. In the decade and more between, public opinion and economic changes during the war brought some progress in developing a program to meet the needs of these workers.

Today, however, the federal government program has been withdrawn. Rising unemployment across the nation is expected to send additional thousands into harvest work, swelling the ranks of migrant farm workers to a post-war high. And although the farm labor market is near a glut, plans are being made to import workers.

This summer the men, women and children who follow the crops may too easily slide back into the misery of the 1930's. They need our Christian help. Steinbeck wrote of the people who fled the dust bowl in the West. But every year there is a tide of migrants and their families moving north: from Florida and Georgia up the Eastern seaboard to New Jersey, New York and the New England states; from Texas as far up as the orchards of Michigan and the beet fields of Minnesota; from southern California to the fruit harvests of Washington state.

They work in at least 40 out of 48 states, and their number is estimated at two and a half million. A federal agency has stated: "Child labor, substandard living and a padlock against education have destroyed the rights of children and drastically disturbed the integrity of family life among migrant workers. . . . Unorganized, unprotected by workmen's compensation laws in most states, ineligible for educational, health or welfare benefits while following the elusive dollar during seasonal employment shifts, migrants frequently find maintenance of even a minimum standard of living an impossibility."

That was in 1947. Early in 1948, action by the 79th and 80th Congresses had eliminated the Federal Health Program for Migrants and liquidated the 50-odd camps established by the Farm Security Administration that had been at least a token of intelligent action, with reasonable rents, central laundries, recreational facilities, and clinics.

In the last decade some employers have improved housing for the migrant families, but too often even today they must live in shacks, box-cars, or tiny cubicles partitioned out of a warehouse or a stable. In the face of rising living costs, a family of 8 or 9 may make an average wage of $800 a year. The children, handicapped by the impossibility of regular schooling, receive even less education than their parents. Economic necessity, too, often forces children of seven or eight to work in the fields with the rest of the family.

* * * * *

"As a nation, we must throw ourselves wholeheartedly behind the United Nations, and work within its framework so that East and West may be united. We must cease our economic and military collaboration with the Fascist governments and demand that no further taxpayers' money be handed to the enemies of one world and of peace."

* * *

"The Embers Still Burn," by Ira A. Hirschmann, Simon and Schuster, New York. $3.00.

* * * * *

Racial tensions often compound the indifference or ho tility of the communities to the "outsiders" they need workers and reject as human beings — for whom th community's schools, clinics and even churches are ofte closed. The migrants' seasonal labor is essential to th national economy. Yet they have pitifully little share i the "American Way of Life" they help make possible.

Creating a better Christian America for these disinhe ited human beings is a test and a challenge for all of us citizens and Christians. Co-operative church action can d a great deal to meet the challenge. Churches of many d nominations have in fact co-operated in work with m grants for over 25 years. Today 23 denominations, work ing through the Home Missions Council, carry out a pr gram of recreation, education, child care, counseling an worship for the migrants in 23 states.

A permanent staff of 15 minister and community workers is augmente each summer by a growing number c college and seminary students wh work as ministers, teachers, child-car specialists and social workers. Thes students, many of whom expect even ually to become full-time missionarie include Anglo, Negro and Spanish speaking men and women. Last sum mer's seasonal staff of 150 included a exchange student from France and graduate student from Liberia, i West Africa. This summer over 20 church workers will go out from th annual training institutes held in Ne Jersey, Michigan, California, Colo rado and Oregon.

The Home Missions people work with individuals an groups in the community as well as directly with th migrants. One worker, for example, had the youth d rector of the local Y. W. C. A. and the county supervisc of the 4-H Club helping with her recreation program, an persuaded a local canner to donate a building for evenin classes in handicrafts. In another area, four large canner furnished buildings and made a generous financial cor tribution to the Home Missions Council to maintain chil care centers in their migrant camps.

At these child care centers, babies and young childre are given expert care, feeding, training and supervise play while their parents work in the fields. In New Yor state, the child-care program initiated by the Home Mi sions Council in 1930 has been taken over in its entiret by the state, leaving church resources free to be concer trated on teen-age and adult ministry.

Such ministry may include teen-age clubs, Sunda schools, health education and home-making classes, sport movies, singing, folk games and worship. For Spanish speaking migrants, such as the families of Mexican origi

ıd the Puerto Rican men, homesick for their families ıd their native island, there is ministry in their own nguage, help in learning the rudiments of English and d in practical matters in which language may be a handi- p. Six station wagons, called Harvesters, have greatly creased the effectiveness of the migrant ministry. quipped with portable organ, folding altar, sports equip- ent, medicine kit, books and magazines, record-player ıd sound movie projector, the Harvester travels from mp to camp, a symbol to the migrant of a church that res what happens to him and wants him in its fellowship.

Although the migrant ministry functions through the lome Missions Council, it is made possible by the devoted articipation of local church people working through their ouncils of churches and church women. A share of the Vorld Day of Prayer offerings and contributions from na- onal mission boards of many denominations make pos- ble the Harvesters and the permanent staff members. easonal staff members are supported by local budgets ıised through state and area committees.

The individual church member can also play a part in ıis vital work. He can become familiar with the migrant tuation in his area and with child labor, housing and ealth regulations in his state and the extent to which they are enforced. If there are migrants in his own neighborhood, he can work for better community understanding and sympathy for their problems.

In one town, young people's groups from several churches spend an evening a week with the teen-agers in a nearby migrant camp. In another, church women provide hot lunches for the children whose parents are at work in the fields. In still others Scout troops share their skills with migrant children and librarians hold story hours in the camps.

The churches have done much to stimulate intelligent and sympathetic interest on the part of growers, public and private agencies and the general public, but much still remains to be done. In 17 of the states where migrants work, there is no Home Missions Council ministry as yet; across the country there are two million migrants still unreached.

By increasing your local church contributions to the national missions board of your denomination; by supporting the World Day of Prayer each year on the first Friday in Lent; by becoming informed about migrants in your own communities; by working with councils of churches and church women; in all these ways you can help create a better Christian America for these disinherited people.

A History Of The Methodist Federation For Social Action

MILTON JOHN HUBER, JR.

For more than forty years the Methodist Federation for ocial Action has sought to apply the principles of Chris- ianity to the problems of the social order. In pursuance f this task the organization has occasionally encountered nuch opposition. Recent accusations hurled at the agency ıave evoked controversy as to the organization's value to he denomination. What is required at this time is an un- lerstanding of the role that the federation has played in he development of the social conscience of Methodism.

The federation, unlike other denominational social-ac- ion agencies, has maintained continuously an unofficial elationship to The Methodist Church. This status has en- bled the agency to develop a radical program that at once ets it apart from the other denominational agencies. Moreover, its inspirational, non-executive function has en- bled the federation to exert an influence upon the church hat has helped immeasurably to procure for Methodism he reputation of being the denomination most influential n promoting the social gospel in America. It is the pur- ose of this investigation to indicate the significance of hese distinctive characteristics of the agency both for Methodism and for American Protestantism generally.

Part I presents an historical background of social hought and action in Methodism against which to view he organization of the federation in 1907. It traces the ocial forces operative in the founding of the organization. Chief among these were the social impact of John Wesley nd the Evangelical Revival, the industrialization of Amer- ca following the Civil War, and the maturity of the social gospel movement about the turn of the century.

For Wesley Christianity was essentially a social religion. Stressing adult conversion and ethical perfectionism, he and his associates made a strong impact upon the miners and the industrial masses. The principle of individuality embodied in the Evangelical Revival stimulated many social changes in England including factory, prison and franchise reform, the abolition of slavery, and catholic emancipation.

In the process of transplanting Methodism from industrialized England to undeveloped America much of its social influence was lost. In the soil of the westward frontier movement, however, Methodism found itself again. Its belief in the common dignity of man became the democratic gospel of the westward movement. The rapid growth of the church and the schism in 1844 weighted Methodism down with a profusion of internal problems. Its social vision faded and to the fore came an overwhelming emphasis on individualistic evangelism directed at the rural masses.

The post-Civil War transformation of America from an agrarian to an urban culture had profound significance for the church. Passive at first to the predicament of the industrialized masses, the church was gradually stimulated by the competition of the labor and socialist movements to revitalize its social message. The result was the social gospel movement. In Methodism this development was expressed primarily in the institutional-church movement. The limitations of this program led progressive Methodists at the turn of the century to feel that social service in the future would be required to contribute more fully than formerly to the reconstruction of the social order itself.

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We Protest!

At a cost of about $5,000, the Board of Missions and Church Extension of The Methodist Church has sent the Rev. Garland Evans Hopkins, a staff member of the Division of Foreign Missions, on a world tour. The Board of Missions feels that this investment is valuable, no doubt, or it would not appropriate such a large amount of money for a venture of this type. Mr. Hopkins is making news as he travels, however, and we have devoted considerable space in this issue to the reports on his trip.

Mr. Hopkins is an announced friend of the Arabs, and he has every right to be such. What we do resent is the implication that Mr. Hopkins has the support of The Methodist Church in his staunch opposition to the rights of the Israeli government. While it is true that The Methodist Church has never officially endorsed the aspirations of Zionism, it is also true that our denomination has never given its endorsement to the Arab League or its co-related groups. Some of Methodism's outstanding leaders — men like Dr. Ralph W. Sockman, Bishops Lewis O. Hartman and Francis J. McConnell, Dr. Daniel L. Marsh, Dr. Halford E. Luccock, Dr. Harold Paul Sloan — these, and countless others whose names are well known throughout the church, are announced friends of Zionism and are active members in the America Christian Palestine Committee. We believe that thes men represent strong opinion within Methodism an certainly cannot be overlooked by Mr. Hopkins whe he implies that he carries any official Methodist por folio of opinion.

The Ecumenical Press Service carries a complet denial of the charges that Israel has interfered wit religious liberty. A report from the Israeli author ties makes it clear that those responsible for acts c violence have been punished and that requisitione buildings have been or will be restored and returne to their rightful owners.

The pro-Arab Kermit Roosevelt committee c which Mr. Hopkins is a secretary, is probably grate ful for the prestige given to it by his secretarial rela tionship to the Board of Missions of The Methodis Church, but it must be made quite clear that Mr Hopkins is not empowered by The Methodist Churc to commit it to his position.

We are also concerned about Mr. Hopkins' visi with the Pope. We do not know what the Pope an Mr. Hopkins had to say to each other, but we know that they are in essential agreement in their opposi tion to Israel and a Rome news release reported tha Mr. Hopkins and the Pope discussed Palestine.

The Methodist Church does not demand loyalt pledges from its employees and there is perhaps a wide a variety of political belief within Methodism a there is within our nation. We would defend wit all vigor the right of an employee of our church t state his own personal convictions on any matte about which he was concerned; we do protest, how ever, Mr. Hopkins' implication that he represent The Methodist Church when he makes the kind o statements he is reported to have made on this recen trip. We question seriously the propriety of the Boar of Missions in financing a journey which so far ha been more in the nature of a political jaunt than visitation to the foreign fields of The Methodis Church. A news story from the Board of Mission received just as we go to press, indicates that Mrs Garland Hopkins is on her way to visit the Nea East; Mrs. Hopkins is to visit several Arab Leagu centers and observe the Arab refugees. We do no know who is paying for Mrs. Hopkins' trip, but w hope that the Arab League is paying for it and no the Board of Missions of The Methodist Church.

(See pages 3 and 14 for detailed analysis and news stories.)

Welcome, Dr. Schweitzer

No living Christian has made a more challenging impression that Dr. Albert Schweitzer. This seventy-four year old missionary, philosopher, theologian, physician and musician has come to America to make an all too brief visit. He will speak twice at Aspen, Colorado at the Goethe Bicentennial Convocation, visit friends in New York and Boston, and return to his work in French Equatorial Africa. Americans are sad indeed that they will not have more of an opportunity to see this truly great man.

Albert Schweitzer is, as a Christian should be, a modest man. He was amazed when a great throng of reporters and photographers met his ship when it docked in New York last week. "After all," he said, "I'm not the Queen of England." One pert young reporter said to Dr. Schweitzer, "You are the essence of civilized man and the epitome of genius. How is it then that you could sacrifice your great works to live with the African natives?" Dr. Schweitzer is reported to have good naturedly replied, "Wait a minute — don't say that in front of my wife. Let me remain tranquil and modest. *When you are doing some good, you are not making a sacrifice.*"

We are honored to have this great man in our midst. He said that he would not give an answer to a question on what he thought of America. "Those who know America should answer it," he concluded. We do not know what Dr. Schweitzer really thinks of us, but he must be well aware of the fact that America has great love and admiration for him. All of us join in extending to him a hearty welcome!

Ain't What We Was

The brilliant new president of Brandeis University, Dr. Abram L. Sachar, tells of a benediction offered by a Negro who had been attending an interracial conference. The Negro quoted the following prayer from his unlettered grandfather: "Lord, we ain't what we want to be; Lord, we ain't what we oughta be; and Lord, we ain't what we're gonna be. But Lord, we's thankful that we ain't what we was."

The profundity of the prayer speaks for itself. It is a prayer that could be used by the United Nations. It could be used by a group of youngsters attending a summer camp; it could be used by a college graduate, or, indeed, by any person who defies fatalism.

One of the most important factors often neglected by religionists is that of fundamental change. The social and personal questions that beset us often become ends in themselves; or we fail to note the results of man's continuing crusade for righteousness. There is a fundamental optimism native to the religionist that must not be lost. Cynicism and religion are quite separate categories; one is bound to deny the other. Sometimes let us honestly and reverently bow our heads and thank God that "we ain't what we was."

This Is No Time To Freeze It

There are strange bed-fellows in the bed of opposition to the Marshall Plan renewal. The Communists oppose the Marshall Plan because it threatens the deprivations and poverty among European people upon which Communism thrives. The isolationists are opposed to Marshall Plan aid because they do not believe that this nation should have anything to do with international affairs. The Fascists oppose the Marshall Plan because they cannot secure its aid for Franco. A strong emergency appeal to the members and subscribers of the National Economic Council was mailed out last week urging an amendment to the Marshall Plan which would ban financial aid to European nations that have socialized banking and other basic industries. This amendment, which is to be introduced by Senator Kem of Missouri, would in effect ban further aid to England and France.

The Marshall Plan is the very finest insurance against further aggression by totalitarians. The destruction suffered by both Britain and France in the terrible years of the war has made it necessary for these two nations to adopt many measures which leaders of our unscathed American business might resent. It is shortsighted, however, for the National Economic Council to propose that Britain and France be left crippled and unable to engage in international trade. What is even more serious is the threat to the whole conception of the European Recovery Program as a self-help strategy for the economic and social recovery of Western Europe.

The United States Senate should demand that its appropriations committee report come to the floor immediately and then pass the bill with its original appropriation. By all means, let us urge the defeat of the Kem amendment. Surely this is — or should be — of vital concern to American churchmen who want peace based on solid economic, social, and spiritual foundations! The Marshall plan is not an imposition of our economic or political structure upon the nations of the world; it is rather an enabling plan which encourages people to become free.

What's New In The Bible?

CHARLES M. McCONNELL

International Uniform Lesson for July 17.

SONGS OF THE TEMPLE. PSALMS 84:1-4; 95:1-7b

"Psalms and Hymns"

An old book with the title "Psalms and Hymns" published for "Christian Use and Worship" by the General Association of Connecticut in 1848 is at hand. Its preface is very suggestive to anyone who looks toward what is clumsily called "Ecumenicity." From the preface we quote:— "It is obvious that the unity and fraternal communion of the constituent portions of our eccelesiastical commonwealth will be greatly promoted, if the churches, without any abridgement of their liberty, can unite in the use of one book of Psalms and Hymns and Spiritual Songs, in all their public assemblies."

The one hundred and fifty Psalms of Hebrew songs and poetry are put into verse by the writers with the bright hope that church union will be promoted. The lesser hope of making worshipers "diligent to cultivate in themselves, and in their children, the common natural faculty of praising God in song" was also stated in the preface of "Psalms and Hymns."

From the singing of the Psalms in their churches the Hebrews got what Dr. Elmer Leslie calls "the social fellowship of the congregation." This may be what the authors of our yellow backed book had in mind by promoting church union. And it could be that these old timers had an idea we could use today in bringing the churches into something akin to a larger social fellowship by songs that are universal.

It has come about that churches have been cut into fragments by reciting creeds, splitting dogmas and embalming prejudices in spiritual fervor. One good Christian hymn can change more human hearts than a dozen arguments. The Christian church was largely recruited in the last generation by the old heart-warming, moving song, "Just as I am Without One Plea." The theology of that song leaves something for a theologian to work over a bit but it is a sinner-moving instrument of salvation.

Birds' Nests in the Tabernacle of God

The eighty fourth Psalm is called "A Song of the Temple." It begins with an expression of appreciation of the amiable tabernacles or buildings of which the Temple was composed. This is the first requisite of good worship. The place must be amiable. Only the good God knows how many church rows have been started by the architecture, furniture and general surroundings of churches. Sometimes the people get into a quarrelsome mood without knowing why. They lay it onto the Devil or the preacher or some neighbor rather than where it should be put — the church itself. Anyone who has visited more than two churches in a lifetime will agree that whatever else church builders had in mind *amiability* was not one of the objectives.

The tabernacles of the ancient Hebrews were so built that the worshipers could truthfully say, "My soul longeth, yea, even fainteth for the courts of the Lord."

Let us not get churches before God in this Psalm singing or worshiping process. The Psalmist said, "My heart and my flesh crieth out for the living God." It was God this man longed to meet in the tabernacle of God. He was not fainting or crying out for a piece of ornate decoration or an altar which diverted his attention from God. It is likely that God can put up with any place of worship that gives Him room. There are literally God-forsaken churches in this fair land of ours which have every means of Grace except the presence of God.

A swallow's nest on the altar within the tabernacle inspired the richest portions of this Psalm. "Yea, the swallow hath found an house" wrote the Psalmist as he saw the swallow nesting her young on the altar of the "Lord of Hosts, my King, and my God."

This delight in swallows flitting about in the tabernacle is allowable for poets but it has its limitations if neglect of the church plays a part.

Singing Unto the Lord

The authors of the little yellow book were right in stating that "the common natural faculty of praising God is song." The invitation of the Psalmist extended to all men everywhere was, "O come, let us sing unto the Lord."

The reason for this singing and making a joyful noise unto God was not pride or routine worship or voice culture. The Psalmist gave us the real reason for singing songs unto God in this tribute to God, — "For the Lord is a great God."

Turning from the house of God to the out doors the Psalmist became for the moment a spiritual naturalist. In four wonderful lines the author of the ninety fifth Psalm gave us his impression of God's greatness and majesty as they have been made manifest in nature. The deep places of the earth, the strength of the hills, the sea, and the dry land are all the handiwork of God.

It was with deep humility that the Psalmist wrote, "Let us kneel before the Lord our maker. For he is our God; and we are the people of his pasture, and the sheep of his hand."

All of this appreciation of God in nature roots in the human heart. It all depends on what you are carrying with you inside when you go either into the Temple or the hills. You may see nothing but clods and briars and bird pests unless you take God along inside the heart. There was never a great pagan naturalist. And we might add there are few saints who have come to spiritual maturity without being able to see God in the deep places of the earth and the high hills.

It all adds up to this timeworn statement "The Kingdom of God is within you." And that holds good for church attendance, wood cutting, hill climbing, star gazing, or Psalm singing.

The Devil And I

THOMAS S. BROWN

Among my cronies there is a truly remarkable character whom I have an admiration born of long acquaintance. ave had many a first-hand experience both of his pen- ating insight and of his "masterful administration of unforeseen."

The Devil and I apparently have a considerable simi- ity in tastes and opinions; he seems to be on hand al- ost all the time to lend a helping hand; since he still eps coming back, it is fair to presume that I have done thing as yet to hurt his feelings seriously. Furthermore is just possible he would like to cultivate those simi- ities.

The first time I was conscious of meeting the Devil was Westtown when I was about 10 years old. Someone had ven me one of these tiny squeeze boxes, a dehydrated cordion, that meowed loudly. Now, I didn't squeeze at box in my pocket during silence, but somebody did, d I got all the blame. Please believe me when I say that was utterly unconscious of any decision or impulse to ueeze that box until it was all over but the shouting.

During my college and graduate school days I lost sight the Devil, immersed as I was in an abstract and isolated ucation. Actually he was right with me all the time, not all resenting my neglect, but gladly helping me with y studies, particularly those relating to religion and phi- sophy. In general he seems to have kept me from letting ese important matters get out of hand and he did his st to see that I should not slip into any unscholarly, ntimental heresies or into slipshod thinking. It was his nd that guided me to see that evil was indeed an un- rtunate aspect of this happy world we live in, but with s help I realized that men were evil only because of the vironment in which they were brought up. If we cured e social situation, men would be good, naturally. Of urse, another important element in evil was ignorance, t with more schools and better teachers, we should fix at regrettable situation in one or two generations. Where e usual school life was inadequate, a crew of trained ychologists would bring everything into line. Besides e world was getting better and better, wasn't it? Na- rally. There was also some mention of "love," but since ither the Devil nor I knew much about it, we preferred leave it out of the discussions.

About ten years ago I began to take the Devil's friend- ip seriously: our children were beginning to arrive. here have been a number of incidents quite regrettable r a home in a good environment with good schools. rthermore I was beginning to read: that is not for velty or escape or "discovery," but for truth. C. S. wis's *Screw-tape Letters* was peculiarly helpful in deep- ing my acquaintance with the devil.

But the first time that I was really jarred loose from my mplacency and folly was during my trip this summer. July I stood on the dome of St. Paul's in London, look- g south and east over the blasted city, empty block after npty block, and across the Thames to the dockworkers' houses, still black and gutted. It did not take much im- agination next day as I walked among those shells of homes to visualize the moment when the bomb fell, the agony, the fear, the torture of that special night on which this house here was burned out, to feel something of the mounting horror of those endless nights of precisely care- less devastation. And I saw the clean-swept heart of Rot- terdam; I heard the tales of an occupied people in Am- sterdam; I saw the bleak and barren plain where once the thriving port of Le Havre had stood. On the hills above stood the remnants of the city where Americans are bit- terly, scorchingly hated, not only for the ruthless bombing of their city but also for the behavior of the millions of G. I.'s who took their last fling there before embarking for home.

Seared by this burning vision of man's demonic power, I could no longer stomach the easy, pat answers I had ab- sorbed during the days of my isolation in an educational featherbed: they rotted and stank, utterly unable to stand before the grim fact of the savage, ferocious power of evil in men. But with it came the vivid sense of my own per- sonal responsibility, my own complicity in what had been done; and furthermore the crushing realization that I myself at any moment am capable of the same ferocity, the same evil. That I took no active part in the bombing of Le Havre was not because of my virtue.

But who of us can give a clear answer to this basic prob- lem of our existence? How shall we reconcile the reality of evil with a God who is both good and all-powerful? What can we say to the wasted, fruitless suffering of the world, to agonizing, futile, insulting death? to our end- less insecurity? to our haunting sense of the gulf between what is and what ought to be? It is intolerable that there should be a problem of evil at all. Why can't we *know,* why are we left to struggle in the dark and entangle our ignorant souls in superstition and devil worship?

But it's a question which is answered whether we will or not. We cannot escape the problem and, therefore, must answer it, and we do answer it a thousand times a day in our response to life around us. You meet it as you meet the problem of the meaning of life, either like the unself-conscious cow or like a spiritually mature human being or in a thousand ways between, but react to it you must.

We are, in fact, caught, on the one hand, between a vision of holiness which compels our acknowledgement: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself;" and, on the other hand, we have the clear-cut fact of our own inability to realize the vis- sion. It is possible to worm out of the dilemma by dilut- ing the vision or by inflating man or by deliberate hard- ening of the heart or by despair. But to do so is either dishonest or inhuman or both.

It is time to stop this sentimental nonsense about the progressive natural goodness of man, and about the abso-

lute purity of human reason and about the magic of human love. Granted that these qualities do exist, our tendency is to fasten our gaze solely upon them and to exaggerate them in our daydreams. Actually we lie to ourselves and to each other, pretending a virtue we do not have, maintaining a monstrous web of falsehood, conniving with each other (behind our backs) not to tell the truth, struggling to shelter our insecurities and our fears in a shoddy cloak of distorted truth.

In the *Ladies Home Journal* for November is a report of a sampling of American religious thinking. To the question: "If you yourself followed Christ's rule of love ALL THE WAY, what would you do differently — that is, how would it change your life?" — half of those questioned answered that they would not change their present lives at all. Sixty-two per cent admitted on thinking over the past 24 hours they could recall *no* time when they might have acted differently if they were explicitly following Christ's rule; 82 per cent felt that their neighbors were not living up to the rule; 78 per cent loved their neighbor even when he was a business competitor; 80 per cent when he was of different race; 90 per cent when he was of different religion; 25 per cent when he was an enemy of the country; 27 per cent when a member of a dangerous political party.

But before you succumb to the temptation to which I gave way, that is, of saying "Thank God, I am not as these men are. I should have been more honest," before you slip into the Pharisaic frame of mind, let me ask you a question: "Were you there when they crucified my Lord?" Does that mean "I would have been there as a heartbroken spectator," or does it mean "I would have been there as an assenting agent?" Are you *sure you* would have recognized Jesus. It was the *nice* people, the law-abiding citizens, the *educated, pious* groups which sent Him to the Cross. Herein lies the final tragedy of human beings: our highest human gifts can serve demonic ends. The Crucifixion of Jesus Christ stands as the ultimate indictment of a humanity blinded by its own self-interest and self-delusion. The Crucifixion is continued to this day through us.

Sin A State Of Being

Let us turn for a moment to that fascinating topic of "sin." Unfortunately for those of us who like gossip the only kind of sin I and the Devil are interested in is that which separates a man from God and from his neighbors, that condition in which God stands over against man, and in which his neighbors are made to stand below him. Sin is not an *act* but *a state of being;* it is pride on the spiritual level and injustice on the moral level; it is the process whereby the anxious creature tries to act as though he were his own creator, endeavors to play God, tries to transcend the uncertainties and finiteness of our lives and become absolutely certain.

The little old lady sitting on her front porch sipping tea and shrewdly dominating her family with quiet satisfaction may be just as much a sinner in the eyes of God as the street walker miserably keeping herself from starvation in the only way allowed her by our social order.

On a college campus I should make a guess that th strongest temptation to this kind of sin is the urge to us somebody else as a tool either for one's own pleasure o for ambition, or for vanity, or out of a sheer enjoymen of power. One of the psychological studies of the sex behavior of G.I.'s suggests that their sexual excesses ha little to do with sex as such, but in a situation where the themselves were helpless in the hands of the system, the could exert authority and gain a little prestige by lordin it over some poor prostitute.

Now I come to one of the most important things have to say: It is perfectly possible to combine being sinner with being "good" in the ethical sense; indeed i the last resort the fact of being a sinner has nothing t do with the difference between the morally "good" an the morally "evil." Ethics are specific acts; sin is a state o mind, a principle governing action, a darkness of th eyes. Sin is putting something where God ought to be in other words, idolatry. The little old lady worship her power, and as it slips from her grasp because of he advancing age, she becomes more ruthless and frantic i her struggle to retain her idol undamaged. Herein lie "the chain reaction" of the power of evil in "self"-protec tion.

And just at this point is where my comrade the Devi is always on hand, always ready to sharpen the anxiety raise the doubt. This was just the technique in the Gar den of Eden, and just as Adam and Eve have not change much, neither has the Devil's technique. The Devil' great hope is that man in his frantic anxiety will try t settle his own affairs. What the Devil fears most is tha anxious man will suddenly throw himself completely un der God's protection, for then the anxiety is purged an purified, and man comes to see himself clearly for wha he is, a petulant, contradicting, beloved creature who ca fulfill himself only through utter dependence on God his creator, can become his true self only in the constan awareness of his own finiteness and limitations, only i constant faithfulness.

We are doomed to self-centeredness and self-importance by the fact that we are born helpless and the world revolves around us for a number of years. We never quit get over that habit of mind. We are doomed to anxiety by the very fact which makes us human: we can "look before and after and pine for what is not;" that we *can* see the difference between what might be and what is; we are keenly aware of the reality of "Ought."

So it is that we build up empires, armies, big bank accounts, circles of friends dependent upon us, or we become "mass man" so that we may be secure against attack, or we put our trust in law and legalism to insure us against immorality and crime and build up a patter of behavior which guarantees virtue, and we are tempte to render unto these the absolute trust and obedience w owe to God. These are the days when the Devil grow fat and sassy. These are the days in which absolute flourish in exact proportion to the gnawing uncertainty within our national and personal lives. None of us i free from this sin, no, not one, and the more humbly w recognize this, the more chance there is of truth emerg

ng; but, as important as truth in the abstract, there will lso emerge a deeper community of mutual affection and ·ust among men within which the absolute demands of ne self can be brought under the guidance of love, both ·uman and divine. Men can be rightly men only in ommunity.

Our only hope is the leap of faith, not a leap made afe by parachute, or by check rope, or by ground nets, ut a real leap toward God and His down-reaching love nd toward the purifying fire of His forgiveness. No ole vaulter ever won his event by hugging the pole, nd if the leap of faith is faltering or with one foot still n the brink, God's hand may not stretch far enough. The final cry of triumphant agony, "Lord, I believe: nelp thou mine unbelief," is the great divide between ife and death. But even here the Devil has his most ubtle innings, for after one has made the leap, there is till the temptation to demand an unmistakable sign of God's acceptance of the leap, a sure sense of the outeached hand. After all, so magnificent a leap as *mine* ought to gain God's special notice. This is just exactly he final weakness, the most cutting anxiety. Even Jesus had to meet this temptation: unless God makes it easy for me to believe by sending a sign, I won't believe, but will rely on myself alone. Paul knew this: "The Jews demand miracles and the Greeks want reason, but our message is Christ the Crucified — a stumbling block to he Jews, sheer folly to the Gentiles, but for those who are called, a Christ who is the power of God, and the wisdom of God."

Which will it be? Will you stick with the Devil, hugging yourself — miserly, anxious, demonic, devouring, continuing the present mess, making yourself and the projections of yourself, the center of the universe estranged from God, and from your neighbor, leading the life-unto-death? Or will you make the leap of faith, risky, creative, generous, accepting your true selfhood from God as His gift, living in dependence upon Him and His will, the life-unto-life? It's your move.

"Behold I stand at the door and knock: if any man hear my voice and open the door, I will come in to him and will sup with him and he with me."

A History Of The M. F. S. A.

(Continued from page 5)

It was in the interest of this more mature social service that the Methodist Federation was founded.

Part II of the investigation treats the development of the periodic emphases of the federation. During its organizational period the immediate goal of the agency was to have every church formulate a constructive program for serving the social needs of the community. Its long-range goal was the establishment of a new social order founded upon the principles of the Kingdom of God and social justice.

The gradual transfer of its community-service program to the Board of Home Missions during the second decade enabled the federation to pursue more directly its long-range goal. Vigorous demands were made for a shorter workday, a living wage, collective bargaining, and a six-day week as essential means to the larger objective of complete industrial democracy. The unanticipated involvement of the nation in the European war deflected the federation from this program to a consideration of the nature, causes, and consequences of war. Following the war increasing attention was given to the issues of disarmament, imperialism, nationalism, militarism, and world co-operation. The reactionary frenzy of the post-war period, reflected in the persecution of social liberals and radicals, rallied the federation to a stubborn defense of civil liberties.

The Heart Of The Problem

Throughout the apparent prosperity of the twenties the agency had warned of an impending economic disaster. The collapse of 1929 convinced the federation that the heart of the problem of realizing the ideal society lay in the economic order. Discovering how that order might become Christian in its form, motives, end, and spirit was designated as the major emphasis of the depression era. Simultaneously a fresh demand for social action in the face of crisis appeared. In 1933, with no abatement of the depression in sight, the federation moved to an all-out attack on capitalism. The federation dedicated itself to the abolition of the profit-system and the establishment of a classless society based on mutual service.

The federation responded to the aggressions of Italy, Germany, and Japan by adopting a policy of economic non-co-operation toward the aggressor nations. The policy called for the sale of the means of defense to the attacked nations. Varying attitudes within the membership, however, forced the agency to abandon this policy in 1940 in favor of an acceptable one calling for a defense of the improved living standards already gained and the rights of minority-groups. This program, coupled with its demands for a planned democratically-controlled economy, constituted the war-time policy of the federation for the duration.

The retirement in 1944 of Harry F. Ward and Francis J. McConnell raised the immediate question of the wisdom of continuing the organization. Its periodic financial struggles and the attacks it had endured because of its radical program had taken their toll. Nevertheless, the membership voted emphatically to continue the organization in its present form. Jack R. McMichael, the present executive-secretary, was elected to office that same year. Distinctive among the contributions of his administration have been the organization of local-chapter units to stimulate social action on the grass-roots' level and the broadening of the scope of interests to include new emphases upon social education and action in the South, ethnic democracy, and rural reclamation.

Part III of the investigation demonstrates the uniqueness of the federation and its significance. Of first importance is the unique relationship of the federation to The Methodist Church. Its unofficial status explains how it has been able to maintain its radical program. The experience of the federation would seem to indicate that this status is the most effective solution to the problem of espousing

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UNION ... York

the revolutionary dynamic of Christianity within a conservative institution.

The radical program of the federation is in itself another unique characteristic. To spearhead the social thought and action of the church has been a cherished function of the organization since its founding. Its formulation of the Social Creed in 1908 placed the agency at the fore of the Christian social movement. Since that time the federation has closely guarded its pioneering reputation.

The other distinctive attribute of the federation is the degree of influence it has exerted. A survey by the author suggests that Methodism has been the denomination most influential in promoting the social gospel in America. There is ample evidence that the federation has in good measure been responsible for this achievement. Methodism has continuously relied upon its unofficial agency to permeate all its appendages with the social message. The social impact of the agency upon American Protestantism generally is also readily discernible. Moreover, the readiness with which the work of the federation has been received by secular forces participating in the social struggle suggests that the agency has served not only to stimulate the social conscience of the church but of society at large.

Hopkins Confessedly Speaks For The Arabs

(Continued from page 3)

of the Histadruth. A general social and economic program is being developed to integrate these Israeli citizens into the life of Israel.

Wherein does all this violate "almost every article of the Charter of Human Rights?"

The third charge which needs challenging occurs in the final paragraph. Here Mr. Hopkins calls for an investigation to determine who was responsible for "the failure to declare Jerusalem an open city." Does an investigation need to be made to find out who invaded Palestine and whose guns attacked Jerusalem? Certainly there would have been no destruction in Jerusalem to life, property or Holy Places, had it not been for the fact that the Arab nations defied a United Nations decision, and that the Transjordanian Arab Legion chose to launch its attack upon Jerusalem, which, according to the United Nations decision, was to be an open city, part of an international area. The Arab states openly proclaimed their rejection of the United Nations decision and Azzam Pasha, secretary of the Arab League, sent a letter to the Security Council announcing the fact that the armies of the several Arab states were marching into Palestine.

Mr. Hopkins goes on to speak of continued "sacrilege and vandalism (in Jerusalem)" and by implication accuses Israel of such acts.

While in Israel, I visited a number of top church dignitaries, and found in every case that they were satisfied that the Israeli government was interested in granting them complete religious freedom and the right to use their properties in the pursuance of their special programs. While some desecrations had occurred in the early days of the war — a year ago — restitutions have been made and no subsequent "vandalism" has occurred.

The Hopkins news release notes that he talked the situ tion over with the Pope. Perhaps the Pope made son charges of vandalism consistent with the campaign of t Vatican to discredit Israel in an effort to push its particul idea of internationalization of the City of Jerusalem. visited with Msgr. Antonio Vergani, Vicar-General of t Latin Patriarch for Galilee, and Msgr. George Haki (leader of the Greek Catholic Church which is in fello ship with the Vatican), both leading Roman Catholics Israel, and found them to be most satisfied with their rel tionship with the Israeli Government's Department Religious Affairs and with conditions as they were d veloping.

With enthusiasm Msgr. Vergani referred me to a lett which he sent to Rabbi J. L. Fishman, Minister for R ligious Affairs, on August 26, 1948. The situation has ir measurably improved since then. Let me quote a fe sentences:

> ". . . In Nazareth itself, when the city was being occupied, with the sole exception of one incident in the house of the Salesian Fathers, the Israeli troops behaved in an exceptional manner in their treatment of houses, institutions and religious persons; and apart from one further incident at the Nunnery of the Sisters of St. Claire, the Israeli troops behaved in a correct manner also in the subsequent searches. Moreover, in various places the Israeli troops are now in fact rendering willing assistance to religious persons e. g. in the case of the Sisters of Sepphoris and of Capernaum.
>
> "If unfortunate incidents have occurred in various places, it is my conviction that this was not due to any supposed hostile attitude on the part of the authorities or to any instructions received, but that it was the result of bad conduct on the part of individuals of dubious responsibility. Having regard to the good will displayed by the government in appointing liaison officers we trust that the damage will be made good, and that such incidents will not recur. . . .
>
> "The occupation by Israeli troops does not constitute any obstacle to the free exercise of Catholic Worship in Nazareth and the surrounding area. . . ."

The widely reported incident in Ain Karem, that Israe soldiers destroyed property and holy statues of the Mor astery, and that they had requisitioned the Francisca Convent for troops and had asked the sisters to leave, wa refuted by Father Terence, Patriarcal Vicar, Terra Sanct College, Jerusalem, in the following letter sent to the Mir istry of Religious Affairs:

May 26, 1949
"Rabbi J. Herzog, Director
Ministry of Religious Affairs
Department for Christian Communities
Tel Aviv, Israel.

"In some manner information has been communicate to the world concerning an incident which is said to hav occurred or was to occur in Ain Karem.

"One incident, the misguided effort of a social worker, as been made to appear as of great importance and suscions have drawn conclusions from it which are not arranted.

"I have investigated the matter and the Franciscan isters in Ain Karem tell me that nothing has occurred hich, to their knowledge, would substantiate the exagerated and inaccurate impression said to have been made ublic by the Vatican radio as reported in the *Palestine ost* of May 18, 1949.

"It is said to be regretted that such stories receive wide ublic attention in these days of intensive propaganda and aus build false impressions and create serious misunderandings.

"I shall call this matter to the attention of the Apostolic Delegation in Jerusalem and ask that a public statement e made.

"With kind personal regards, I am
(signed) Father Terence O. F. M."

Deserving of special attention is the following statement oncerning Christian shrines and interests in Palestine, nade in a memorandum of March 21, 1949, to the Hon. Trygve Lie, secretary general of the United Nations, by Msgr. Thomas J. McMahon, national secretary of the Catholic Near East Welfare Association, of which Cardnal Spellman is president:

"On August 20, 1948, we asked you to make an inquiry regarding criminal acts against Christian persons and places during the progress of the Palestinian warfare. The undersigned is happy to report that he personally, after an extended journey in the area, can testify to the genuine desire of the government of Israel to repair the damage done and to maintain proper relations with the religious institutes within its boundaries."

The reason I quote from Catholic sources on this issue is that so few Protestant institutions exist in Israel. However, I had conferences with the Rev. R. E. Adeney, minister at the English Mission Hospital in Jerusalem; the Rev. Robert Lindsey, minister of the Jerusalem Baptist Church; the Rev. Per Faye Hansen, minister of the Norwegian Seamans Church of Haifa; and the Rev. R. D. Allison, minister of the Anglican Mission Church of Tel Aviv, and found all of them continuing their religious activities without interference. Each was convinced that it was the desire of the government of Israel to grant complete religious freedom to all religious groups.

It is apparent that Mr. Hopkins did not study the conditions in Israel about which he writes. While he visited several Israeli leaders, among them Dr. Leo Kohn, author of the draft Constitution, he could not possibly have gone to Jews and Arabs in Israeli villages and settlements where the answers to basic questions may be seen and heard first hand.

Mr. Hopkins is reported to have been angered by the fact that he was not accorded the honor of a visit with Prime Minister Ben-Gurion. In Arab areas, he said, he had been entertained by kings and princes. Mr. Hopkins should know that Israel is a democracy and not interested in such pomp and ceremony. The fact that he publicly committed himself and The Methodist Church to the Arab cause before entering Israel — and especially so on a previous visit in 1947 — would scarcely serve to facilitate a meeting with the Prime Minister.

Of major significance is the fact that Israel welcomed him at all; that he met an authority as high in the government as Dr. Leo Kohn. It may be recalled that members of the American Christian Palestine Committee Study Tour of Israel were denied entry into the Old City of Jerusalem by the Arabs. Members of the party had desired to meet with Arab spokesmen and to see the Arab refugee camps at Jericho. Freedom of entry into Israel, access to Israeli leaders, and the opportunity to study conditions in Israel are, therefore, obviously available even to those who have for years opposed Zionism and the creation of the State of Israel. Perhaps Mr. Hopkins can explain why the same democratic spirit is not shown by the Arabs.

Another point needs to be raised in conjunction with the Hopkins statement, especially in Methodist circles. The *Palestine Post* of May 24, 1949, reports: "A Ramallah radio correspondent quoted him (Mr. Hopkins) as saying that The Methodist Church still strongly supported the Arab cause." Does Mr. Hopkins have the right or the authority to commit The Methodist Church to the "Arab cause?" Does The Methodist Church want itself associated with a report containing the false and irresponsible accusations of Mr. Hopkins?

OLIVE TREES

Lalia Mitchell Thornton

You are the trees that knew so well
The Christ, who walked and talked and prayed,
And weary, sought your welcome shade;
Have I not reason for belief
You shared His vigils and His grief,
And when He lifted up His voice
Your branches cried: Rejoice! Rejoice!

Your are the trees that watched the Christ.
Those "forty days" you must have known
As fasting, he kept tryst alone
With Angels, after that great hour
When He rebuked Satanic power;
And you were shaken and afraid
The night you saw your Lord betrayed.

You are the trees that bent above
The guarded tomb, where Jesus slept,
And if you thought Him dead, you wept.
But when arisen He went down
To meet His followers in the town
Your branches sang glad symphonies,
You were the faithful olive trees.

Conflicting Stories On Palestine

(See editorial comment on page 6 and a detailed analysis on page 3)

Cleric Discloses Arab Concessions

GENEVA — An American Protestant churchman said here that many Arab leaders are ready to accept a Jewish-controlled federal government for Palestine.

The churchman is Dr. Garland Evans Hopkins of McLean, Va., associate foreign secretary of The Methodist Church.

He said the plan for a Jewish-controlled federal state was first advocated to him by Palestine Arab leaders, whom he declined to name, and later backed by leading officials in Transjordan, Lebanon, and Syria.

Dr. Hopkins said another point Arab leaders were willing to concede was that only part of the 800,000 to 900,000 Arab refugees from what is now Israel could ever return to their homes.

Dr. Hopkins is one of the founders of the American Committee for Justice and Peace in the Holy Land, a private organization which he described as favorable to the Arab viewpoint. He said his mission to the Middle East, however, was undertaken originally on behalf of The Methodist Church.

The reported proposal was said to be regarded as not "too serious" at the Arab-Israel peace talks in Lausanne, Switzerland.

Garland Hopkins Finds Palestine Conditions Serious

The Rev. Garland Hopkins, of Washington, D.C., associate secretary of the Board of Missions and Church Extension of The Methodist Church, and secretary of the Committee for Justice and Peace in the Holy Land, arrived recently in Rome from Jerusalem and Tel Aviv for conferences with Vatican officials on Palestine conditions. On June 9th, Dr. Hopkins was received by Pope Pius XII. Later he issued this statement on conditions:

"The situation in Palestine continues serious. I am convinced that none of the proposed plans presently put forward holds any hope for permanent solution. There is every indication that the Arabs are willing to go more than half-way in finding a modus vivendi with the Jews. The State of Israel will not, however, make the concessions necessary for peace in the Middle East. This policy, if continued, will mean the eventual down-fall of Israel, not this year or next, but within this generation.

"Arab liberals and intelligentsia are organizing to take over the leadership which has often left to incapable and venal rulers. The end in view is to strengthen the Arab Nations to the place that they will be able to expell the Jews from Palestine. In the long run Israel's only hope for existence is to live on neighbourly terms with surrounding nations. Many of her statesmen know this, but fanatical elements, both in Palestine and in America, are preventing the establishing of a policy based on friendly intercourse. They demand instead a policy of further political and economic aggression.

"The plight of the refugees is pitiful and worsening. Already there is abundant evidence that a people once the friends of the Western democracies are turning towards other alignments. The time has come for the United Nations to take a firm stand against further aggression and for the immediate return of refugees to their homes. Nearly every article of the Charter of Human Rights is being violated in the present situation of the Arabs in Palestine, both refugees and those living under Israeli control.

"Jerusalem must be internationalized immediately. Thorough investigation should be made of the responsibility for the failure to declare Jerusalem an Open City. The damage to the Holy Places is far greater than news accounts have indicated. Pending such an investigation, and preferably permanently, all of Jerusalem must be declared an International City, to the end that the sacrilege and vandalism which has been, and continues to be, perpetrated there may never be allowed to happen again."

Churches In Israel Undamaged

JERUSALEM (RNS) — Anglican churches in northern Israel, except those in Acre and Beisan, remained undamaged during the Arab-Jewish conflict, the Rt. Rev. Weston H. Stewart, Church of England Bishop in Jerusalem, reported here.

Bishop Stewart, who returned from a week's tour of Anglican institutions in Israel, said he found that the church in Acre had been broken into and looted, while the church in Beisan also "suffered severely."

"It would seem, however," Bishop Stewart declared, "that where damage was caused, it was done in the heat of fighting during the first few weeks. Since then the Israeli government has secured control of the situatio and care has been taken that no further dan age will occur."

The Arabic Protestant church of St. Pa in Jerusalem was much damaged during th fighting due to its location on the edge no man's land, Bishop Stewart reported.

He said the Anglican clergy in Israel ha been treated considerably by the governmen and given much freedom of movement t visit one another and their flocks, althoug the Arab clergy often must secure travellin permits.

At present, according to Bishop Stewar the Anglican clergy in Israel comprise fou Britons, and three Arabs.

He said that a great deal of difficulty being found in maintaining the few remai ing Christian schools because the salaries teachers, like those of other workers, hav risen beyond the paying capacity of parent

Mrs. G. E. Hopkins To Visit Near East And Europe

Mrs. Garland Evans Hopkins, wife of th associate secretary of the Division of Foreig Missions of the Board of Missions and Churc Extension of The Methodist Church, left Ne York on June 28th for a visit to the Nea East and Europe. In the Near East, Mr Hopkins will visit Egypt where she has bee invited to be a guest of the Egyptian Foreig Office, and Lebanon and Syria where she wi study the plight of Arab refugees.

In Europe Mrs. Hopkins will go first t Greece and will then visit Methodist work i Italy, travelling from there to Germany whe she will join her husband for conferenc with leaders of church and state in th country, Holland, Belgium, France, Englan and Scotland.

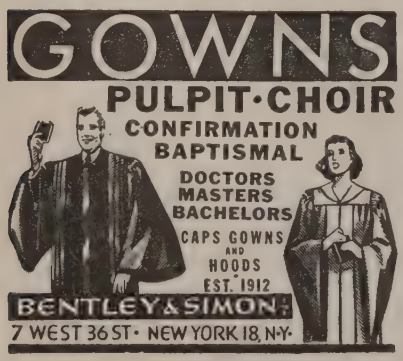
Mrs. Hopkins is a graduate of Scarritt Co lege and before her marriage was first a instructor at Ferrum Junior College and lat Recreational Director at the Methodist O phanage in Richmond, Virginia.

Pastoral On Jerusalem

PHILADELPHIA (RNS) — Dennis Cardin Dougherty, Archbishop of Philadelphia, i sued a pastoral letter here calling on Roma Catholics to work for the internationalizatio of Jerusalem.

The prelate said Catholics should write t the United Nations and to their Congressme urging internationalization, a guarantee th the city's shrines would be protected and th pilgrims would have free access to them.

"It is urgently necessary," he said, "th Catholics the world over take an interest i this problem and do all in their power t elicit the aid of those in authority for th protection of the places made sacred by the connection with our Divine Master."



Mrs. Clark At A. U.

Mrs. Wallace Clark, author of the current best-seller "Challenge of the American Know-how" was the guest of honor at a garden reception Tuesday evening June 28th given by President Paul F. Douglass of The American University. Mrs. Clark's book, published by Harper & Brothers, tells the vivid experiences of a management engineer's wife when they worked abroad as a team, discovering the weaknesses of Europe's industrial system and what America can teach other nations in management know-how. After the death of her husband, Mrs. Clark took charge of her husband's firm and is carrying its work forward with a distinguished record.

Among the guests were 76 teachers of social studies in high schools from 30 states who are studying at The American University this summer in the Institute on the Position of the United States in World Affairs.

In her hotel suite, Mrs. Clark, recalling her days in Europe as a business wife, said she can see how under Nazis and Fascists the technical part of know-how was used for organization, mass production, timing, and co-ordination that were superb but ended in war. "Why teach them all we know so that they can take it back and use it against us?" Mrs. Clark asked. "Europe," she continued, "has taught me the danger of sharing our know-how."

"If it is only technical know-how, there is danger to all people. For the more we improve our technologies, the more devastatingly they can be used, in selfish hands for selfish ends; and the more fear, insecurity, and want will follow.

"If on the other hand it is the American know-how that we share — the democratic know-how that has been developing with increasing clarity and effectiveness in our factories, the danger is to dictators.

"For if we teach methods of work which liquidate peoples' fears but not people themselves; which encourage people to think and act freely, to remove their own obstacles and to develop their own resources, we are providing the know-how for freedom, security, and abundance in all the world."

Reconsider Policy On Israel

Atlantic City, N. J. (RNS) — A call for the United States to reconsider its policy toward the State of Israel and use its influence to induce the Arab governments to accept Israeli offers of direct negotiations for permanent peace in the Middle East, was issued here by the Mizrachi Organization of America, an Orthodox religious Zionist body.

A resolution adopted at the 29th annual national convention pointed out that one year after the establishment of the new state, "no formal peace exists between Israel and her Arab neighbors."

"This convention views with concern," the resolution said, "recent developments indicating that the United States is exercising pressure upon the State of Israel to make concessions of a kind which would unjustifiably deprive her of territory and which threaten her internal security."

Reorganization of the world Mizrachi movement in order to obtain greater unity of all religious Jewry and strengthen religious life in Israel was urged in a second resolution.

Another resolution ratified a call for a Pan-American conference of religious Jewry. The conference, to comprise rabbis, rabbinical organizations and synagogue representatives will make plans to strengthen Orthodox Judaism in the United States, Canada and Latin America and foster moral support of the United religious bloc in Israel.

Appointment of a committee was authorized to arrange a meeting of religious-minded Jewish intellectuals to support religious life in Israel.

Leon Gellman, of Brooklyn, N. Y., was reelected president of the Mizrachi Organization for a 13th term.

Clergymen To Visit Chaplains Overseas

Two groups of civilian clergymen will visit military chaplains in the Far East Command and in the European Command next month, it was announced recently by the Department of the Army. Both groups will arrive in Washington by July 12th and will proceed overseas by air the following day.

These clergymen have been invited by the Chiefs of Chaplains of the Army, Navy and Air Force, to meet with military chaplains overseas to conduct spiritual conferences and devotional exercises. New books of interest to the chaplains will be introduced and discussed. Important developments and trends in the religious life of America will be presented.

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In view of the larger number of Army personnel in the areas to be visited, the Department of the Army will sponsor the missions. The Departments of the Navy and Air Force are expected to sponsor similar missions at later dates to theaters where those departments have the major interest.

The Far East Command Mission group is comprised of the following:

The Rev. Leo Jung, Ph.D. (Jewish)
The Jewish Center Congregation
131 West 86th Street
New York City

The Rev. Matthew Miller, OFM (Roman Catholic)
103 Arch Street
Boston, Massachusetts

The Rev. J. Warren Hastings, D. D. (Disciples of Christ)
The National City Christian Church
Washington, D. C.

The Rev. O. P. Kretzmann, D. D. (Missouri Synod Lutheran)
President, Valparaiso University
Valparaiso, Indiana

They will leave the National Airport, Washington, D. C. on July 13th and proceed by air to Tokyo. Upon completion of their mission in Japan, they will stop at Okinawa, in the Philippines and Guam for meetings and conferences. Returning to Washington about August 18th, the mission will meet with the Secretary of the Army and the Chiefs of Chaplains.

The European Command Mission group includes the following:

The Rev. Leon S. Lang, Ph.D. (Jewish)
Congregation Beth El
Philadelphia, Pennsylvania

The Rev. Cosmas Shaughnessey, CP (Roman Catholic)
178th Street and Wexford Terrace
Jamaica, Long Island, New York

The Rev. Elwood L. R. Elson, D. D. (Presbyterian)
The National Presbyterian Church
Washington, D. C.

The Rev. Harold G. Sanders, D. D. (Southern Baptist)
First Baptist Church
Tallahassee, Florida

This group will leave National Airport July 13th and proceed by air to Westover, Massachusetts, and from there to Frankfort, Germany. The European Command Chaplains will arrange an itinerary covering the American Occupation Zones. The group will return to Washington about August 18th to meet with the returning Far East Command Mission group, the Secretary of the Army and the Chiefs of Chaplains.

* * *

It is so important for one to use the right word. "Don't you know you can't turn around in the middle of the block?" said the traffic officer.

Mrs. Ormsbee: "Oh, I think I can make it. Thank you so much." — *Exchange.*

Church-State Relations In Yugoslavia

Tito Defection Has Not Changed Church Policy

BELGRADE (RNS)—Marshal Tito is at present at loggerheads with the Communist rulers of Russia and the smaller Cominform countries but he considers himself no less a Communist for that. In fact, he and his lieutenants have claimed more than once that they are running Yugoslavia more thoroughly along Communist lines than any other Iron Curtain country except Russia.

This applies as much to their religious policy as to any other, and earlier rumors that the Cominform dispute might lead to a modification at least of the government's war of nerves against the Roman Catholic Church have not so far been borne out by events.

As in other Communist countries, freedom of religion in Yugoslavia is guaranteed by the constitution; but the militant anti-religious state has no particular sympathy for the Church as an institution. The state has shown itself ready to tolerate churches but only on its own terms. The churches must accept the Communist regime and their clergy are expected to become "people's priests" and help "build socialism."

The key to the Yugoslav government's religious policy may, in the opinion of observers here, be found in a speech made by Edward Kardelj, member of the Communist party's politbureau and Foreign Minister, in Slovenia last November.

He said Yugoslav Communists were "not for violence in the struggle against religious prejudices which today characterize a great part of our working masses," but they must distinguish between freedom of religion and "a harmful liberal attitude" towards those who "used religious feelings of the masses to mobilize them against the people's authorities and socialism."

Kardelj, who is one of Marshal Tito's closest associates, concluded by ordering party members to "fight against the remains of clerical action" which he said was the main support of those who opposed the building of socialism in Yugoslavia.

The minister's theme has since been taken up by party organs all over the country, especially in Slovenia where the influence of the Roman Catholic Church is probably greatest, by Communist youth organizations, and by the press, particularly in the provinces.

Action so far taken against clergy who are unwilling to toe the government's line appear for the most part to have been confined to a war of nerves though there are also reported to have been a number of arrests.

Other measures include the passing of an amendment to the penal procedure (article 165, chapter 14) at the end of last year cancelling the dispensation priests and doctors had previously had from testifying in a court of law.

This presumably means that a priest is now legally obliged to reveal information he may have learned in a confessional if called upon to do so in court.

Another important aspect of the Yugoslav government's church policy has been its sponsorship of clerical associations — a kind of ecclesiastical trade union — of "progressive" priests who are ready to accept their new role in the official scheme of things.

The government seems to have had more success in this with the Orthodox than with the Catholic clergy, though the upper hierarchy of neither Church has recognized the "unions" yet.

The latest of these organizations to be formed is the League of Serbian Orthodox Priests, the object of which, according to Father Milan Smilyanic, Orthodox priest and vice-president of the Serbian federal republic, is "material self-help and the solution of various problems arising out of the disestablishment of the Church after the war."

Father Smilyanic, a colorful figure in the Yugoslav parliament, with grey beard, black robes, purple sash and red star badge is also president of the government's religious commission for Serbia. He is not a Communist but sympathizes with the regime's social aspirations and takes an active part in promoting them.

The new league, which was formed last March, has so far not been recognized by Patriarch Gavrilo of the autonomous Serbian Orthodox Church. The patriarch, who sees no correspondents, is believed to oppose the league because it is to be organized on a federal republic basis.

The alternative would be to organize it in parishes and bishoprics which would presumably strengthen the hands of the upper hierarchy in running the Church's affairs.

The league's tasks include: To work out a new constitution for the churches' internal administration and "abandon old habits." To "mobilize all powers to further the cause of socialism" and "help organize the masses by joining the Peoples' Front." To "fight against all those in the Church, regardless of rank or position, who by their passive or public hostility towards our new regime are disturbing the correct development of the Orthodox Church." To give material aid to old priests and the widows and orphans of priests.

All these tasks are apparently to be carried out "in accordance with the Orthodox Church's doctrine and canon law, and th teaching of the apostles having regard fo the purity and episcopal character of the peo ple's Church and for its unity."

One of the first things the league's inau gural meeting did was to accept the prin ciple of the "election of priests" — presum ably to higher posts — "where lower priest proved they really want to become people' priests and work for the people's benefit."

Observers here believe this principle wil further curtail the already waning power o the upper and more conservative hierarchy which will then presumably no longer b able to nominate its subordinates.

The meeting ended with a blast agains Orthodox priests abroad who had "remaine in the camp of the imperialists." These in cluded Bishop Dionisije Milojevic now in th United States, whose expulsion from th Church as an alleged "criminal" was calle for.

A large minority of Orthodox priests hav so far joined the league. Membership may however, be expected to increase if only be cause any material aid the state decides t grant the Church for its maintenance an for the proper carring out of its ritual — wax for candles and incense, for instance — will, it is understood, only be forthcomin through the league. A smaller minority o priests have joined the Roman Catholi counterpart of the league.

Prior to the war, the established Orthodo and Catholic Churches received one per cen of all personal taxes collected by the state This helped them to maintain themselves pay priests' salaries and finance churcl schools, hospitals and charities.

The churches now depend almost entirel on voluntary contributions, their other sourc of income — land property — having bee virtually eliminated with the expropriatio by the state of all but ten hectars of land pe parish. All this is tending to impoverish th clergy.

There have been allegations here that th government has deliberately withheld mater ials for church ritual such as wax for candles oil and incense, and also paper for churcl magazines, as a means of putting politica pressure on the Church.

Father Smilyanic has denied this, saying such materials were scarce in Yugoslavia any way and the Church was not very high on the priority list.

Apart from a few seminaries for young priests — about half the prewar number — all church schools, charities and hospitals have been closed. Catholic nuns are still allowed to work in hospitals but are being gradually replaced.

Children may receive religious instructio in the state schools at the express request o

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rents, but this system has not always orked without friction.

Teachers have been known to try and dis-ade children from receiving such instruc-n by making it appear as unattractive as ssible for them. Youngsters have been told, example, that they could only receive re-ious lessons during periods when other ildren were on the play ground, or else ss rooms have not been made available.

Asked to comment on this situation Father nilyanic said "there were difficulties at first t the system is now working smoothly. I n convinced there is full religious liberty in y country."

Church attendance in Yugoslavia is gen-ally good, better, some observers claim, an in the days when the Church did not ve to contend with militant atheist propa-nda from a powerful Communist party.

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ussian-American Conference

LONG BEACH, Cal. (RNS) — Delegates at-nding the annual Southern California-rizona Conference of The Methodist Church re called on President Truman to initiate tion looking to a meeting of high-ranking ficials of both the United States and Soviet ussia.

The Methodists also supported a recent roposal made by Methodist Bishop G. Brom-y Oxnam of New York, who called for a ltural exchange between the two govern-ents.

Opposition to universal military training as expressed by the conference, which also vored a peace program for local churches.

he Parson Looks At Labor

lair M. Cook

he Miners' Royalties

The name of John L. Lewis is sufficient to use a minor explosion in the minds of those ho see him in the deep, dark, and fearsome ise with which the press has so often othed him. And when such an issue as e mining "holiday" strike pops up, with ch matters as negotiations, excess coal ocks, tonnage royalties, "captive" mines and on jumbled together in news reports, they y, "There goes John L. Lewis again." They nd to dismiss the issues as more or less ake-believe, just some more ammunition r the Mine Workers' president's private uds with the operators. Actually, we need use less heat and more light, so to speak, looking at the coal situation.

One of Lewis's demands for the miners an increase in royalties from 20 cents to least 30 cents a ton for the miners' wel-re fund. Many other industries have wel-re funds — clothing, for instance — but the ore common method of securing it is on e basis of employer contributions geared a percentage of payroll.

Lewis' choice, however, was a calculated one in favor of the tonnage method. For he foresaw what has been taking place: as mechanization increases, less miners are needed while more coal is produced. On the payroll basis, the welfare funds would be decreasing; on the tonnage basis, they are increasing. The tonnage royalty is also a price exacted by Lewis for backing the introduction of machinery, even at the cost of jobs. It makes the work easier and the mines safer—though they still head the list in industrial accidents. But the machines displace miners, for whom the fund furnishes protection.

Because of exorbitant private insurance for miners, heavy accident tolls, and the problem of miners displaced by machines, Lewis felt the need of a strong fund to make pension payments, death and accident benefits, and to serve other health and welfare projects. The Bituminous Welfare and Retirement Fund was agreed upon in 1946. A recent report issued by the U.M.W. covers its activity to May 1st of this year. In that time, almost $107-million has been paid out to benefit more than 344,000 soft coal miners or their widows and dependents. Two-thirds went as disability payments, many recipients suffering from old injuries and illnesses dating back as far as fifty years. This "backlog of human misery" accounted for 73 per cent of the disability payments, says the union. In addition, over 19,000 miners were paid pensions averaging about $100 a month. and over $12-million went to settle 12,500 death claims. Miners eligible at sixty for pensions (after at least twenty years in the mines) are not yet all receiving them. Recently payments have required the tremendous sum of two and a quarter million dollars per week, while it is estimated that the fund's income has averaged less than two million. Since a large reserve is needed, it is not surprising that Lewis wants more income from the royalties, particularly if any new benefits are to be added.

Whatever else may be said of Lewis, he has largely transformed conditions for workers in an industry long one of the most wasteful and callous toward human lives. The methods by which he has done it have often been sheer power plays; but the power in the last analysis comes from the workers, and it was given them originally by the employers who drove them into the necessity of total organization as an alternative to the dehumanization of mining thirty or forty years ago.

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Demand C.O.'s Be Freed

PHILADELPHIA (RNS) — Immediate freedom for 42 conscientious objectors now in prison for refusal to obey the peacetime draft act has been demanded here by the Central Committee for Conscientious Objectors.

The committee, formed in August, 1948, under Ray Newton, Quaker leader, as chairman, said the continued imprisonment of the 42 represented a threat to religious liberty.

It also held that "to continue to punish conscientious objectors after the end of the war is an unprecedented step for peacetime America, and no crisis or public necessity exists to justify this abridgment of democracy."

More than half of the C.O.'s now in prison are Quakers. Most of the rest belong to churches from whose teachings they have evolved their ideas of opposition to war, according to the Central Committee.

"Religious opinion has never been a crime in America," the Central Committee said. "Yet the plain fact today is that men whose religious conviction forbids them to participate in any way in military conscription must either abandon their religion or go to prison."

PERSONS

The Rev. Franklin P. Frye, pastor of St. Paul's Methodist Church in Manchester, N.H., will be the evening speaker at the Riverside M.Y.F. Institute in Riparius, New York, an institute of the Troy Conference, opening on July 24th. Mr. Frye filled a similar engagement at Riverside three years ago. On July 31st, he will preach at All Souls Church, Bethlehem, New Hampshire.

A contribution to the Methodist Committee on Overseas Relief has been received by the New England Conference treasurer from Lakeside Methodist Church in Lynn, Mass. The money was collected by an enterprising Lynn merchant who placed a receptacle on the counter of his store, labeled "For the work of the Methodist Committee on Over seas Relief."

Mrs. Fred Pierce Corson, wife of Bishop Corson, resident in the Philadelphia Area of The Methodist Church, was elected a trustee of Goucher College at a recent annual meeting of their board of trustees.

Ivan Trevor Vasey, son of Mrs. Laura E. Vasey of Auburndale, Mass., and the late Rev. Joseph Vasey, formerly a member of the New England Southern Conference, was graduated on June 23rd from Harvard College, with the degree of bachelor of arts with honors. Mr. Vasey will enter Tufts Medical School in September.

The Rev. Harold C. Metzner, minister of Trinity Union Methodist Church in Providence, R.I., is leaving early this month with a group of 22, for a study tour in Europe. The group is headed by Dr. Alfred G. Fisk, professor of philosophy at San Francisco State College. The group will visit nine countries and will return from Copenhagen on the M. S. Batory early in September.

Business periodicals do not often publish sermons, but one by the Rev. W. Ralph Ward, "A City with God's Design," appeared in the June issue of the attractive magazine published by the Chamber of Commerce of Pittsburgh. It was delivered in the Mt. Lebanon Methodist Church in that city, of which he is the minister, in connection with Welcome Weeks observance. Mr. Ward, formerly in South Church, Manchester, Conn., succeeded Bishop Lloyd C. Wicke upon his election to the episcopacy last June.

Dr. Henry Hitt Crane, pastor of the Central Methodist Church, Detroit, Mich., will be the first speaker in the summer pulpit series at Harvard-Epworth Methodist Church, Cambridge, Sunday, July 10th at 11 a.m. He will speak on the subject "The Option of Emphasis." Dr. Crane served for ten years as pastor of Centre Methodist Church, Malden, Mass., and later at Elm Park Methodist Church, Scranton, Pa., before accepting his present pastorate. He is a graduate of Wesleyan University and Boston University School of Theology, and has done graduate work at Harvard. He has received honorary degrees from DePauw and Wesleyan Universities and from Florida Southern College.

Miss Charlena Powers, trustee of the Methodist church in South Athol, Mass., passed away on June 21st, as a result of injuries received in an automobile accident on June 11th. Before retiring from active business, Miss Powers had been postmistress and storekeeper in South Athol for 35 years. Funeral services were conducted by her pastor, the Rev. Gordon C. Capen, at Higgins Funeral Home in Athol on June 24th. Interment was in North New Salem Cemetery.

Miss Alice Bigwood, steward and former president of the Lend-A-Hand Society in the Methodist church in Orange, Mass., died on June 14th. Funeral services were conducted in the church by her pastor, the Rev. Gordon C. Capen, assisted by the Rev. O. J. Anderson.

Daniel Brodhead, son of the Rev. and Mrs. Charles Daniel Brodhead of East Lansdowne, Penna., has been awarded a Rotary Foundation Fellowship for his first year of theological studies at the University of Edinburgh, Scotland. On July 5th, he left by plane for Paris, en route to the International Summer School - Work Camp at Upplands - Vasby, Sweden, near Stockholm. From there he will go to Edinburgh. Mr. Brodhead was graduated on June 11th from Haverford College, with honors in Biblical literature. He has been youth counselor at the Bala Cynw Church and he attended the World Conf ence of Christian Youth at Oslo, Norway

Mrs. Lenore E. Porter, formerly associa with the Methodist Board of Missions, rected arrangements that resulted in m than 1200 Rotarians visiting the United N tions during their recent international c vention in New York City. Several chu organizations provided guides for the l loads of visitors. A number of local m isters served in this capacity.

Foreign Students Here

Fourteen different nations contribute more than fifty young people who met fr June 24th to 28th on the campus of DePa University, Greencastle, Ind., to discuss th experiences as foreign students in the Uni States during the past two years, and to co sel regarding the schooling and housing the 300 or 400 more who will be arrivi during the next three or four years for si lar graduate studies.

Those young people, men and women many of whom, on both sides of World W II, knew the hardships and tragedies of m tary life, prison and concentration camps, a near-starvation — have been given educati al training as "Crusade Scholars" of T Methodist Church. The Church has alrea expended more than $1,000,000 in bringi some 300 young people from the fields which it carries on missionary work to Am ica under funds of its "Crusade for Chri movement, and will provide another $1,00 000 in its current movement, "The Advar for Christ and His Church."

Not all the "Crusade Scholars" are Me odists, but all are Christian workers and r ommended by Methodist leaders overse Most of them are taking post-graduate stud in theology, or in education, but there we half a dozen doctors in the group in Gree castle, a dentist, some agricultural specialis several engineers, an atomic physicist, a che ical expert, and a journalist. They ca from the Philippine Islands, Okinawa, Jap Korea, China, the Malay Peninsula, Ind Pakistan, Norway, Sweden, Germany, Polar Cuba, Brazil, Argentina. All will soon returning to posts of leadership in their tions, while others will be taking their plac in American schools. The 300 students w are in America or who have been here d ing the past three years have been enroll in more than forty different colleges and u versities.

Directing the conference at Greencast were the Rev. James K. Mathews, associa secretary of the Board of Missions and Churc Extension of The Methodist Church, a chairman of the Crusade Scholarship Co mittee of The Methodist Church; and Mi Eva Deane Kemp, executive director of t committee. The scholarships are jointly a

ıistered by the Board of Missions, and by General Board of Education.

This bringing of students from overseas ·sions to the United States for post-grad- e studies is a new phase of the foreign ·sionary enterprise of The Methodist urch, and one that promises to be an in- ısingly important missionary undertak- ," says Miss Kemp. "While it grew out :he situation caused by the war — schools ·uins overseas, and an increasing need for ·ional leadership — it shows also that in ıe fields the Christian group is 'growing and its sons and daughters are ready to e important new posts in their own lands. this way, too, we are making our contribu- ı to well-being and the Good Neighbor licy across the world."

Among those who are taking part in the ıference of Crusade scholars, were Bishop Earl Ledden of Syracuse, N.Y.; President Earl Moreland of Randolph-Macon College; . Heil Bollinger of the General Board of ucation, Nashville; the Rev. Caxton Dog- :t of the Board of Missions, New York; ss Eleanor Neff of the Woman's Division Christian Service; Miss Alice Alsup of ina; and the Rev. J. J. Szczepkowski of land.

The Rev. Robert S. Hamilton, oldest son of : Rev. and Mrs. W. D. Hamilton of Cen- Methodist Church, Fairhaven, Mass., was ently appointed as supply pastor of the ethodist church in East Berlin, Conn., in : New York East Conference. Mr. Ham- ın, who will enter Yale Divinity School s fall, received his bachelor of arts degree Brothers College, Drew University, and master of education degree at Springfield llege. Before the recent war, he was a cher in the high school at Great Barring- ı, Mass. After four years of service in : U. S. Army, he became a teacher and e-principal of the Unionville Junior High hool in Farmington, Conn.

ew Haven District

The New Haven District Camp Meeting d Preaching Mission is being held during y at the Methodist Camp Grounds in Plain- le, Conn. Institutes are being held each ek end for the young people of the dis- ct.

The annual meeting of the district W.S.C.S. ll be held there on Wednesday, July 13th, der the direction of the new president, Mrs. illiam Bowen of Hamden, Conn.

Two vesper services will be held on each nday, at 4:30 and 7:30 p.m. The Rev. ıssell Henry Stafford, president of the Hart- rd Seminary Foundation, Hartford, Conn., eached on July 3rd, and the following eakers will complete the program: July th, the Rev. John Hoon, Wesley Methodist ıurch, Springfield, Mass.; July 17th, Bishop wis O. Hartman, resident in the Boston ea of The Methodist Church before his retirement last year; July 24th, the Rev. William G. Chanter of Madison, N.J., and July 31st, Professor Sam Hedrick of Boston University School of Theology.

The Rev. Oscar M. Polhemus, pastor of the Methodist church in Lancaster, N.H., received his doctor's degree in Psychology of Religion at the Boston University commencement in June. His research work was done in the field of psychological factors involved in personal evangelism. Dr. Polhemus has held pastorates in the Pittsburgh and New Hampshire Conferences.

Dr. C. A. Bowen (left), editor of Church School Publications, presents a set of new worship pictures in the Intermediate Closely Graded Courses to Bishop Paul E. Martin, Little Rock, Ark., chairman of the Editorial Division, at the recent meeting of the General Board of Education in Atlantic City, N.J.

Clerics Don't Clerk

That some ministers preach better than they count, might be concluded from the good-natured chiding given them by a Connecticut yankee, the Rev. Orville E. Crain, at the recent session of the New England Southern Conference.

Dr. Crain, who is superintendent of the Norwich District, did not specifically advocate the introduction of courses in simple addition and subtraction into the curricula of seminaries, but he might as well have done so.

After noting in his annual report the discrepancies between figures given by ministers to their district superintendents in advance of conference, and the ones that later appear in the year book, Dr. Crain gave his explanation for these phenomena:

"Probably some of our ministers, like the elders of old, 'obtained a good report by faith' when forwarding me their figures," he said. "But the 'substance of things hoped for,' did not materialize by the time the figures were sent to the conference treasurer and statistician. These officials do not accept promissory notes.

"To help correct this sort of wishful reporting on the part of some preachers, we might hold a penitential service for all the ministers."

An appropriate sermon might be preached on the challenging text from Isaiah, "Who hath believed our Report?"

First Timothy 3:7 suggests another good text: "Moreover, the Bishop must have *good* report of them that are without, lest *he* fall into reproach."

The refrain of the old hymn, "Count your many blessings — name them one by one" would further enforce a more conscientious auditing.

EVENTS

Martha's Vineyard Schedule

Services in the Tabernacle and Trinity Methodist Church at Oak Bluffs, Mass., at 10:45 a.m., from July 3rd to Aug. 31st, as part of the program of the 115th season of the Martha's Vineyard Camp Meeting:

July 3 — The Rev. Dr. William L. Stidger, professor, Boston University School of Theology.

July 10 — The Rev. C. Homer Ginns, superintendent, Providence District, New England Southern Conference.

July 17 — The editor of ZIONS HERALD.

July 24 — The Rev. S. Lee Whiteman, Jr., Cuyahoga Falls, Ohio.

July 31 — The Rev. Bernard Clausen, The Euclid Avenue Baptist Church, Cleveland, Ohio.

Aug. 7 — The Rev. Garfield Morgan, Center Congregational Church, Lynn, Mass.

Aug. 14 — The Rev. S. Ralph Harlow, professor, Department of Religion and Literature, Smith College, Northampton, Mass.

Aug. 21 — The Rev. William R. Leslie, St. Marks Methodist Church, Brookline, Mass.

Aug. 28 — Bishop John Wesley Lord, resident in the Boston Area.

St. Paul's, Niagara Falls

July 10 — The Rev. Richard J. Davey, superintendent of the Buffalo District of the Genesee Conference.

July 17 — The Rev. Duncan McTavish, St. Paul Street United Church, St. Catharines, Ontario.

July 24 — The Rev. John A. Redmond, host pastor.

July 31 — The Rev. Ernest E. Davis, superintendent of the Rochester District of the Genesee Conference.

Aug. 7 — The Rev. Robert F. Thomas, superintendent of the Pittman Community Center in Sevierville, Tenn.

Aug. 14 — Mr. Redmond.

Aug. 21 — The Rev. Carlyle T. Boylton, First Methodist Church, Olean, N.Y.

Aug. 28 — The Rev. William Partridge, president designate of the Free Church Federal Council, Birmingham, England.

Hit Investigating Methods

STOCKTON, Cal. (RNS) — Opposition to methods used by federal and state groups investigating un-American activities was expressed here by more than 600 Methodists attending the denomination's annual California-Nevada Conference.

The Methodists asked instead, "a fair code for investigating committees, clearly defining their scope, and the right of the accused to counsel, to know the charges against them, and to prepare their defense."

A boycott against "crime comic books, crime movies, radio thrillers and sensational newspapers" was urged on churchgoers.

Johnson's First Portfolio Was Epworth League Cabinet

The Honorable Louis Johnson, new U.S. Secretary of Defense, did not attend his first cabinet meeting when he took office from the late James Forrestal. Roanoke, Virginia Methodists remember his presiding over "cabinet" meetings forty years ago.

In Secretary Johnson's youth he was active in the Epworth League, the Methodist youth organization of that day. He led in organizing the Tri-City Epworth League, in the cities of Roanoke, Salem and Vinton, a group whose monthly meetings always "packed the church."

The Epworth League constitution called the officers, collectively, "the cabinet," and Johnson was, until he left to attend the University of Virginia, one of the most enthusiastic cabinet members. Older people looked upon young Johnson as a leader.

Dr. Marcellus A. Johnson, Jr., chief surgeon in the industrial department of the Lewis-Gale Hospital of Roanoke, a brother to the new Secretary of Defense, says that he and his other brothers "grew up in the Methodist church." "We went whenever the bell was rung," he said.

According to Dr. Johnson, in accounting for his brother's distinguished career, parental influence was also a factor. "His church training was just part of the training that was cultivated by our mother and father. High ideals of life were instilled into him, especially by our mother; and I think that any place at which he may arrive, or any good he may do, will be attributable to his training in youth, which was directly supervised by our mother."

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Ohio Wesleyan Events

Ohio Wesleyan University was confronted with such a heavy demand for copies of the speech made by the Hon. Herbert Hoover June 11th at the inauguration of Dr. Arthur S. Flemming as that institution's ninth president that it printed the text in a special brochure for mass distribution.

In his talk, entitled "Give Us Self-reliance — or Give Us Security," Hoover warned that "security, which eliminates the risks in life, also kills the joy that lies in competition, in individual adventure, new undertakings, and new achievements."

The former president's visit to the university and the three-day inauguration-commencement weekend marked one of the most momentous celebrations in Ohio Wesleyan's 107-year history. Mr. Hoover delivered the inauguration address and received an honorary doctor of humanities degree.

Lowell Thomas, popular commentator, author, and lecturer, was awarded an honorary doctor of letters degree at the installation ceremony. Twelve more honorary degrees were awarded at the commencement program June 13th.

Name Of New Paper

CHICAGO (RNS) — The Protestant World was selected as the name for the proposed national Protestant weekly at a meeting here of members of the recently-formed Protestant Publication Corporation.

The 24 executive members of the projected newspaper also named Judge Leslie J. Lyons of Kansas City, Mo., as corporation president.

Other officers elected were: Methodist Bishop Raymond Wade of Detroit, vice-president; Gertrude Apel of the Washington State Council of Churches, secretary; and Frank Totten, vice-president of the Chase National Bank of New York, treasurer.

A 50-member board of managers was created with Dr. Clarence Stoughton of Wittenberg College, Springfield, O., as chairman; and Dr. Wynn C. Fairfield, Foreign Missions Conference of North America, as vice-chairman.

Mefford R. Runyon, executive vice-president of the American Cancer Society, was named chairman of the provisional executive committee and Dr. Robert W. Searle of the Protestant Council of the City of New York was elected executive secretary.

A proposal that the paper have its headquarters in New York City was tabled by the board of managers because of a strong movement to publish the weekly in the Middle West.

The Protestant corporation plans to buy and operate The Protestant Voice, a publi tion owned by Dr. Homer Gettle and Da Hogg of Fort Wayne, Ind.

A campaign for $2,000,000 will be c ducted by the corporation for the wee which will be published on a national b with regional editions. However, publicat will start as soon as $650,000 has been tained. It is hoped to have this sum to be operation by the beginning of 1950.

Getting A Kick Out Of Life

William L. Stidger

Where Will I Find the Doctor, Son?

In these days when socialized medicine being debated pro and con, it is interesti to give a thought to the old time doctor w "goes about doing good" day and night, w ter and summer, many times without thou of compensation.

Dr. Mark Hopkins, a long time friend mine in California is a symbol of the sp of service that is found in most doctors this nation. It was his small son, Forr who gave me this story, which has for ma years helped me to get more out of life; a which, every time I think of it, gives me kick.

One morning in San Jose, California, wh I was a young preacher, I met Forrest on t street. He was about six years of age a I said to him: "Forrest, where is your fat this morning?"

"Him isn't at home this morning, Sir."

"Where is he?"

"Him's away, Sir."

"Where do you think I could find hi Forrest?"

"Well," he said, after a pause in which seemed to be trying to figure out a sensi answer, "You've got to look for my d some place where people are sick, or hu or old, or something like that. I don't kn where he is, exactly, but I do know that h helping somebody some place in this he town, sure as shootin'." That was about wise and as complete an answer as I ev heard from a doctor's son, and many tim since that day, now that he has grown manhood, we have had a merry laugh ov his reply, but in spite of that, we still kn that his reply to me sums up the spirit of t average doctor.

Job Assurances For D.P.'s

Ascension Lutheran Church in Shelb North Carolina, isn't a large congregation way of statistics, but it has a large heart. A cording to the 1949 ULCA Year Book, it h 192 confirmed members — yet under t leadership of Pastor J. D. Sheppard, Asce sion congregation has provided enough j and housing opportunities in 15 assurances enable 40 displaced Europeans — 28 adu and 12 children — to come to new lives in free America.

Shelby, about 60 miles east of Ashvil

ı't listed among the 16 largest cities in ɔrth Carolina, having a population of some ,000 yet the jobs located for D.P.'s by Pastor eppard and his congregation include several professional categories: violinist, harpist, ano teacher. The musical jobs will be with- Ascension Church itself, with each of the usicians slated to receive help in setting up ısses of students to increase earnings be- nd the salaries the church will pay them. Other job opportunities which the North ırolina pastor has channeled through the ıtheran Resettlement Service include: art acher, 6 student nurses, plant specialist, car- nter, master metal worker, master tailor, essmaker, bookkeeper, typist, bowling alley tendant, milk production manufacturer, iry farmer, cook, housekeeper.

Miss Cordelia Cox, acting director of the ıtheran Resettlement Service, had highest aise for Pastor Sheppard's efforts on be- lf of displaced persons: "He has done an cellent job and deserves highest commenda- ɔn, especially for the assurances he has omoted for professional people, who often ıve a more difficult time obtaining job op- ɔrtunities."

n A Wide Circuit

. W. Reid

leep In A Library

I was being shown through a semi-private ɔrary of very rare books. Going into a om stacked to the ceiling with volumes on cient Greece and Rome, we came upon a an sound asleep in a cozy corner, a price- s tome open before him. If he was dream- g, it was not the thoughts of Plato and istotle; more likely it concerned some bus- ess deal, some recent clash of personalities, me unusually savory meal. One's mind can n riot in thinking of the great spirits and e great thoughts that were everywhere out that man, ready to delight or kindle s being; while he slept unheeding them .

There are, of course hundreds and thou- nds of great books that all of us would e to read; time, and duties, and our friends, well as our sleep, call us away from them. ıt I want to limit our thought to the *Book Nature* which God has spread before us r our reading — spread it in our own back- rd, down the street, along every country ıe we walk or field we cross — that I ı pleading for church people (especially inisters) to do more reading.

Our friend Dr. Stidger says, "All I know have learned from my students." But I n say that all I have read in this book of ature my children have taught me to look if not always to comprehend. It was not til my children took me into the woods; owed me fairy shrimps in some muddy ol; introduced me to egret and redstart, d downy; showed me the tulip tree and the k-in-the-pulpit that I began haltingly to read a few paragraphs in God's great volume of the out-of-doors.

And I commend this volume to all who find discouragement as they look too closely at man. There is something bracing and broadening in the realization of God's strength, and thought, and care, and persistence as seen through Nature. You can't be a pessimist, you can't be jittery, you can't say, "There is no God," you can't say, "There is no hope of life to come," when you read into this book. Hopelessness and suicide are diseases of city men; the man who knows God through Nature never gives up hope.

The heron that makes its unerring flight from continent to continent assures the Poet and all of us that —

"He who from zone to zone
Guides through the sky thy certain flight,
In the long way that I must tread alone,
Will lead my steps aright."

The persistence of the thrush in laying a second or third nest of eggs if the first is destroyed, tells us something of the persistency of life. The autumn death of the seed or plant and its resurrection to new beauty and abundance in the spring give us renewed assurance of resurrection and life to come. I have in my lawn a simple fern and elsewhere a few violet roots that for more than twenty years have resisted the onslaught of lawnmowers (have outlived several of them!) and persisted in sending up their trial tendrils each season. (Some year when I am no longer there they may come to full fruitage!) An acquaintance of mine can locate and name every tree, and flower, and wild plant in every vacant lot within several blocks of his home; that interest, begun in a day when health and hope had all but fled from him, brought him out of a nervous breakdown, and gave him new faith and understanding of the ways of his Maker.

On the west side of Broadway (New York City), facing Madison Square Park, some families of sparrows live under eaves and in crevices and on ledges of the tall buildings. Pass there on a sunny spring noon and they are chirping to their heart's content. Many times I have watched the crowds pass these buildings and no one looks up — no one apparently hears this music. But drop a dime or a quarter on the pavement (as I have done) and a dozen heads will turn in the direction of the tingle. Too many of us have sight and sound adjusted only to the tokens of men and the market place; too few are trained to read God's volume of Nature lore and revelation. And yet in this latter is one of our hopes for really knowing the mind of God, perhaps for keeping our sanity amid the mad man-made whirl of our everyday life.

* * * * *

"Nothing is to be gained by frequent public confessions of guilt and failure on the part of the Church. But a sober and well-founded recognition of failure is a necessary preliminary to recovery. The Church is not dead, and the feeling that the Gospel no longer has anything to say to modern man is baseless."

* * *

"Man's Disorder and God's Design," Harper and Brothers, New York. $5.00.

* * * * *

The Homemaker's Corner

Mrs. Harry A. Burnham

"My Country, 'Tis of Thee"

It is difficult for a child to comprehend, as a part of his inheritance, a country of thousands of square miles and millions of people. A child of New England doesn't really visualize the Golden Gate of San Francisco as a part of his national tradition and ownership.

It is easier for him to learn about his own state, or the places which he visits with his parents. If he is taught to take pride, and a sense of care, in his own town and county it will be natural for his vision to extend to larger horizons as he grows and travels.

"Patriotism begins in my automobile," said the father of several children. He was telling of seeing boxes, paper bags and even partly eaten sandwiches, thrown onto the roadside from the windows of automobiles.

One man who has a lovely pine grove near his home put some benches under the trees and invited strangers to rest there for a while and eat their lunches. The only thing that he asked of them was that they leave the place as neat as they found it.

Last year he was forced to put a fence around the yard and close it to the public because the carelessness of picnickers created a fire hazard and an unsightly spot near his house.

He did not, however, wish to seem to exclude those who were appreciative and tidy, and so he put a sign on the gate asking those who would like to enjoy the grove to drive to the house and talk with someone there.

In that way he had an opportunity to ask that they think of his grove as being their own front yard while they were there, and use the same consideration in its care as they would in their own property.

"My country, 'Tis of Thee" means little if it is only a song. But if it means that "every mountain side" is to us a source of pride and a part of our inheritance, which we will cherish and protect, then we may really know that it is our country.

It is easy to see that the starting place for national patriotism is with pride in our homes, which will inevitably lead to pride in our homeland.

Books Reviewed

"Booker T. Washington"

By Basil Mathews. Harvard University Press, Cambridge, Mass.
Price: $4.75.

Even as Lord Charnwood gave to us one of the finest biographies of Abraham Lincoln, so has another Britisher written the first complete authoritative account of the foremost American Negro of our national history. Using materials thus far largely unexplored — private correspondence, interviews, etc., Professor Mathews has laid before us not only the public and private life of this educator-statesman, but Booker T. Washington as a man of purpose, dedicated to the welfare of the Negro, appreciative of all good effort, a loyal American, and a man of God. From a Civil War orientation to the continuing debate, the racial issue in America is exposed and one is not depressed by the size of the problem or its complexity, but thrilled by the men of good heart who are themselves the solvent and have already done so much.

This book is extremely thorough and provides either an excellent starting place for a real study of race relations or may be considered definitive in itself. There are references to other authors, designations of groups at work in the field of service and particularly in education. Fundamental points of view which divided Negro leaders are well stated. This, which contrasts the life of Dr. W. E. Burghardt DuBois of Atlanta University with that of Booker T. Washington, is, to me, the finest part of the book. Careful scholarship is evidenced throughout.

The author, to tell the story of the founder and builder of Tuskegee Normal and Industrial Institute, necessarily relates Dr. Washington's close contact with New England and the assistance which came to the Negro from this area. Scarcely a chapter fails to point out how the nation is a unity, how the problem of one section or group of people becomes the problem of all. The idea that the Negro is a "Southern problem" is slain, buried and left to an unmarked grave; rather, the Negro appears as an American citizen, a Christian opportunity, and, best of all, as a person.

As a pastor, this book presents itself as a rich source of illustration and quotation, as suitable for review on Race Relations Sunday, as an explanation of the pressing problem of inter-race relations. Here is an antidote to political pessimism and a revelation of what one man can do. There are profound insights into human needs, leadership techniques, the world-wide scope of the race problem, factual material on Liberian affairs where Methodism has one of its mission fields, and such a comprehensive explanation of the subject as to enable one to feel rather well informed even though one's reading on race relations be confined to this one volume. The pro-British remarks are unfortunate and will cause former students of Professor Mathews in Boston University School of Theology, Andover-Newton, and elsewhere, to smile. Churchmen in general will be interested in seeing Washington return good for evil, compromise without surrender, and feed upon the Book and teachings of the Church; the educator, both secular and Christian, will appreciate Washington's methods, the dignifying of labor, thrift, common virtues, and understanding his life long task as one to lift his people. — Reviewed by G. D. Cleland, Jr.

"To Fulfill This Ministry"

By William C. Martin.
Abingdon-Cokesbury Press, New York.
Price: $1.75.

No preacher, young or old, should miss the sound wisdom and spiritual refreshment which are so abundantly available in this book. The jacket blurb properly characterizes it as containing "Workable suggestions and contagious enthusiasm for the work of the pastoral ministry."

That delicate combination of inspiring preaching, understanding pastoral work, and capable administration, which is so necessary for an effective ministry, has rarely been realized to a higher degree than it has been in William C. Martin. Every preacher is in debt to him for this presentation of his understanding of the nature and importance of the call to preach and the work and evaluation of the calling.

This is a book which will inspire young men to prepare more thoroughly for the ministry. Men in their maturity will be challenged to think more carefully. Older ministers will be intrigued by the balance between the mature wisdom and the youthful curiosity toward new ideas and methods.

Modern Methodism is organizational conscious. The success of the Crusade for Christ is both a symptom and a cause of this consciousness. It is, therefore, surprising and gratifying to have the general chairman of the Advance for Christ and His Church place such large emphasis upon the work of the parish ministry. The bishop is convinced that "when a Christian minister, no matter what the nature of his special appointment may be, loses the heart of a pastor he is largely disqualified for any assignment by the church which relates to the welfare of people."

Also, at a time when Methodism is tempted to think of its numbers more highly than it ought to think, it is encouraging to have one of her top administrative officers make such a strong plea for a broader plan of interdenominational co-operation and a more vital ecumenicity. His treatment of the passion and program of evangelism for the church today is thoroughly modern and realist His suggestions are practical and his und standing of the applicability of the Gospel all of life is profound.

This reviewer thinks there are two chapt which will be particularly helpful to t parish minister. One is the chapter on "M Fellow Worker" which gives a high evalu tion of the laymen and some good sugg tions about the pastor's relationships wi them. The other is the final chapter on Never Lost Heart." Wisely does he obser "It may be that a critical self-examination w show that while the pastor was guarding t souls of others, his own soul was unguarded He then proceeds to give some helpful cou sel on how every minister may, like Pa keep "Alive in Christ" and so "never lo heart."

The subjects in this book are not treat exhaustively. One wishes that the bishop h gone into more detail on some issues. F instance, out of his wide pastoral and a ministrative experience he could have giv more help on the relationship of the minist to current social issues. Also, his discrimin ing use of the Bible leads one to believe th he could have released more of the power the Bible for the work of the ministry.

The ideas in this book are logically a ranged, thoughtfully developed, and carefu phrased. It is a unique and significant co tribution to the literature on the work of t parish ministry: unique because it is practic without being "workshopish," significant b cause it aims at a worthy goal "to bring in vital relationship certain elements of pari responsibility which are under special dema today" and achieves it. — Reviewed Barbara Winne.

"How We Got Our Denominations"

By Stanley I. Stuber.
Association Press, New York.
Price: $2.50.

Among the newer books which one c skip is this "Primer" on church history Dr. Stanley I. Stuber. While this book is e tremely attractive at first glance, and sho a keen sense of literary showmanship, the features can hardly atone for the lack scholarship and inaccuracy which ruin t book at a tool in the Christian enterprise.

In my reading, I started with chap twenty-seven which is entitled, "The Chur Of Action . . . The Methodist Church." T account seemed to read all right until on 182 the author quotes Mr. Wesley's "he warming" experience, notes renewal a sanctification through faith in Jesus Chr Dr. Stuber writes, "As these doctrines w not held by the Church of England th who held them were expelled from t Church." This hardly agreed with my sm knowledge of Methodist history. On p. 1 Dr. Stuber began to write in a field at wh

m at home: the organization of the pres-day Church.

Dr. Stuber succeeds in making six errors as many paragraphs and reveals an ignore of Methodist polity which could have n remedied by a careful reading of any *cipline* since unification or even before. ree examples will illustrate: (1) Full memship: ". . . the person is received into full mbership on recommendation of the ofal board." Candidates are received on recmendation of the pastor — Dr. Stuber is nking of Presbyterian methods. (2) "Full mbers (both sexes) vote in all church tters. . . ." While possible, this is not the nerally used method — Dr. Stuber must thinking of Congregational methods. (3) hops, "who are elected by the general conence" — Dr. Stuber evidently has not rd about jurisdictional conferences.

This type of book I felt I needed in my ary as one being useful for youth groups l the repeated question, "Why are there many denominations?" But after reading section on Methodism I must regretfully , "This is not the book." There is no d to read more: in the field which I ow I have found Dr. Stuber cannot be ed on. I cannot then trust him to lead where I do not know my way. — Reved by G. D. Cleland., Jr.

Vind On The Lyre"

By Willard B. Arnold.

Bruce Humphries, Inc., Boston.

t is a young man who speaks in this book verse, with all of a strong youth's idealism l with all of a keen youth's clarity. But s a young poet, too, with the poet's sense beauty and the poet's irresistible urge to his thoughts into song.

Three songs he writes: a Song of Memory out his boyhood days as he lived and w in a Methodist parsonage; a Song of Places he has visited at home and abroad; and a Song of Thoughts — thoughts of a young man confronted with all the implications and challenge of our pregnant hour. Through all three songs run the overtones of "strange music bringing a message of hope."

The mood of the poetry is meditative and reflective. The language is simple and very much down to earth. The form is the shortline verse in continuous sentences, much like that we find in our Psalms.

The author can use picturesque imagery such as the "snowing starlight" he remembers at Christmas Eve, or the tribute he pays to Emile Zola in the Dreyfus affair:

> "gallant words striking like swords in the battle to make this world a brotherhood of free men."

But he can use sharp imagery, too, cutting through the apparent to the real as when he recalls his Navy training and realizes its results:

> "so we could be better robots for the war but not better men for the peace."

Or as when he sees that artists and scientists and other creative men pay a double penalty in wartime, "some through death," but

> "others as prisoners to routine that did not allow time for creative thought."

Above all, his imagery is clear-eyed and unafraid as it sees the great task of the democratic idea:

> "above the jungle rose the mountain we must climb to cleaner air and to a nobler humanity."

Willard B. Arnold is a son of the Methodist parsonage, a veteran of World War 11, and is now a professor of English at Oklahoma City University. — Reviewed by Sydney Adams.

Vermont Trustees

Hon. Charles B. Adams, chairman, presided at the regular meeting of the Board of Trustees of Vermont Junior College, Montpelier, Vt. held Monday, June 27th in the Gary Memorial Library.

President John H. Kingsley and Mrs. Kingsley were given a luncheon at the Hotel Pavilion in recognition of his retirement, on July first. Judge Adams presided and read a resolution previously adopted at the business meeting of the trustees, expressing appreciation of the unusual service of President Kingsley in building up the young Vermont Junior College, successor to Montpelier Seminary, during the eleven years of his incumbency. The resolution stated that the development of Vermont Junior College, its recognition in the educational world, its sound financial standing and its general excellent reputation were due very largely to Dr. Kingsley's unusual qualifications as an experienced educator, his leadership, and his unremitting toil.

Personal gifts were presented to Dr. and Mrs. Kingsley including very attractive sport jackets and a white metal picnic box fully fitted with dishes and utensils. Glenn C. Carpenter, secretary of the board, read a letter from Dr. R. L. Martin of Montpelier, transmitting a bequest of $500 left the college by his father, Dr. Lewis D. Martin, a former trustee of Montpelier Seminary for more than 30 years. The board passed a vote of appreciation for the bequest.

A pension plan to include the faculty and employees of Vermont Junior College was presented by a committee of which Deane C. Davis was chairman. The plan was the work of the committee over a period of more than twelve months. It was voted to put the pension plan into operation, Sept. 1st, 1949 and a committee to supervise was appointed as follows: The president of the college, Dr. Ralph E. Noble, the treasurer, Luman B. Howe, and a representative of the faculty and other employees, Miss Rose Mary Miller.

The budget for the coming year was adopted as approximately $283,000.

The executive committee of the board reported that plans for the new student center to be located in the Administration Building at the south end of the college campus, were completed, contracts let, and the work actually begun the morning of the trustees' meeting. The committee to finance the student center of which Fred A. Howland, Montpelier, Vt. is chairman reported that the trustees and Alumni Association had raised $6,275 toward the total cost of $12,500. It is planned to secure the balance from friends of the college.

Alfred H. Avery of Malden, Mass., a member of the committee on the inauguration of the president, Dr. Ralph E. Noble, reported that the ceremony would take place, Saturday, Nov. 5th and that Bishop G. Bromley Oxnam, resident in the New York Area of The Methodist Church would be the principal speaker.

Dr. Ralph E. Noble, who takes office as president on July 1st, presented a report including faculty and administrative office appointments. Dr. Noble was elected comptroller of the college.

Those in attendance at the meeting of the board included Alfred H. Avery, Malden, Mass., Frank H. Ryder, Cobleskill, N.Y., the Rev. Harold W. Buckland, Burlington, Vt., the Rev. Lawrence Larrowe, Gloversville, N. Y., the Rev. G. Lewis Porter, Rutland, Vt., Glenn C. Carpenter, Cornelius Granai, Barre, Vt., Fred A. Howland, Harold A. Dwinell, Montpelier, Vt., President John H. Kingsley, Dr. Ralph E. Noble, president-elect and Perley A. Foster, assistant to the president.

iscellaneous Advertisements

OUSE FOR RENT — Connecticut — 50 minutes to New York, August — man and wife — references. Reply, Box H, Zions Herald, 581 Boylston Street., Boston, Mass.

EACHER NEEDED FOR AUGUST — n return for use of parsonage, at White River Junction, Vermont. Reply, The Methodist Church, White River Junction, Vermont.

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WHEN VISITING NIAGARA FALLS
PLAN TO WORSHIP IN ST. PAUL'S
JOHN ABBOTT REDMOND, MINISTER

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